Divine Poems

(by way of Paraphrase)

ON THE TEN

Commandments.

Illustrated with Twelve Copper Plates, shewing how Personal Punishments has been inflicted on the Transgressors of these Commandments, as is Recorded in the Holy Scripture.

Never before printed.

Also a Metrical Paraphrase upon the Creed and Lords Prayer.

Written by *George Wither* Esq; Author of Brittains Remembrancer.

Psal. 119. 5. *Would God my ways were so directed that I might keep thy Statutes.*

Licensed according to Order.

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Timothy Hunt his Book April the 21) 1770

To all ſuch as have formerly been Friends to the Author, his Daughter and only ſurviving Child Dedicates theſe Meditations.

IT was ſeldom my Fathers practice, (eſpecially of late years,) to Dedicate his Works to particular or great Perſons; And did I attempt any ſuch thing now, I ſhould be afraid leſt I might diſturb his reſt in the Grave. All you therefore that had a

kindneſs as well for his Perſon as his Works, I deſire to accept of my good will in ſending this Relique of his abroad in publick; Which though it hath been written ſome conſiderable time, is but lately minded or come to hand. And however it happened to be bundled up with other old Writings (where I found it) yet I verily believe it was deſigned for the Preſs by thoſe many alterations he had made, which had ſo blur'd the Original Copy, that I

was

was forced to get it Tranſcribed before it was fit for my ſelf or any body elſe to read: And having now peruſed it, I could not in conſcience conceal ſuch neceſſary Truths as are therein contained, in hopes that it may take the effect himſelf deſires in his Epiſtle to the Reader expreſt in his Prayer; believing, that that good Spirit which firſt dictated thoſe Petitionary words will accompany them to the Worlds end. And then I alſo believe, that what I have

done in making this publick will be acceptable both to God and Man, which that it may, ſhall ever be the Prayers of

From my Lodgings at Mr. *Snowdens* a Printer, at the lower end of Great *Carter-lane*, the 23d of *April*, 1688.

Your aſſured Friend in all Offices of Love and Service

E. B.

ADVERTISEMENT.

THE Copper Plates mentioned in my Fathers following Epiſtle, in ſome of his removals from one Habitation to another have been loſt, ſo that I have been forced to get new ones made.

TO

TO THE READER.

IN that great Plague, which (as I believe) was the most contagious Pestilence *that ever afflicted this City of* London, *it pleased God to enclose me there, and to give me grace to make such observations upon his Justice and Mercy, as I hope (however others esteem of them) shall never of me be forgotten during life.*

A while before this last Visitation, *the same gracious God provided me a little place to escape unto, where I did but only*

hear of that which my Brethren suffered, and therefore (as I may well fear) was not so sensible of their misery as I ought to have been.

Yet I was not altogether without Meditations as became the time, (but as the necessities wherewithal God hath yet exercised me would give leave) endeavoured to employ some hours in the consideration of things pertinent to the Honour of my Preserver, *that I might not appear less thankful for this deliverance, which was without Terror, than I seemed to be for that which I obtained with fear and danger.*

Part of my Musings were upon the Moral Law, *the neglect whereof (being the cause of all* Plagues*) is never impertinently thought upon, much less when the hand of God is extended to chastise us for infringment of the same. And what I then meditated*

tated, is now offered unto the publick view, that it might the oftner occaſion me and others to be mindful of our Duties.

Neither my Eſtate, nor the place I lived in would afford me the uſe of Books, at that time, therefore inſtead of them I peruſed mine own Heart to to ſee what I could read there: For in the Heart of Man *it was originally written. And though our corruption hath now ſo defaced it that we need ſome helps to explain the eſſential meaning of the* Holy *Text long ſince written in* Stone; *Yet if we would but be ſo diligent as good Antiquaries in examining defective* Inſcriptions *upon decayed Monuments, we might ſometime find the Truth more certainly than by truſting over-confidently to the ſearch of others, who many times deliver their own* Fancies *inſtead of the right meaning of Gods* Law.

Others

Others I confess (though not many in the English Tongue) *have to this purpose devulged large* Commentaries *But some want Money to purchase them, and some want leisure to peruse them: for they are so large that many Readers had rather venture to break all the* Commandments *than to scan over those* Tracts; *and yet perhaps these brief Meditations have expressed somewhat which is not found in any of them.*

I profess not (as I have elsewhere said) to teach the Learned, *but to be unto them a* Remembrancer *only of what they already know (which will otherwhile happen by this means even when they take up my Books to peruse them with contempt rather than for any better end) yet they who are as Ingenious as Learned, have entertained them with good respect as not unuseful.*

The

The ſame Spiritual nouriſhment which others have tendred more artificially dreſſed for the publick Feaſts *of the Soul; I have here and elſewhere indifferently fitted for their private refreſhments, who are beſt nouriſhed with plain* Diet, *and who have heretofore wanted either opportunities or due care to come to thoſe Repaſts. And if I can but find means to relieve the* Blind *and* Lame *in underſtanding, till a more powerful means ſhall fetch them from the* Hedges *and* High-way-ſides *to be Gueſts at the great Banquet, I ſhall hope to have done ſomewhat worth my pains.*

Ignorant perſons may be advantaged hereby mediately or immediately; by receiving Information *or occaſion of* Reformation: *yea the Compoſing thereof in* Verſe *will cauſe many to be the more delighted therewith; Some the better to remember it, others out of curioſity to take notice*

notice of it, who may afterward give it more ſerious entertainment, and no doubt all good men will afford it a favourable cenſure ſo far as it ſhall deliver the Truth.

So far only I deſire it ſhould be allowed, and in that deſire do humbly ſubmit the ſame to the Cenſure of Authority, *and the Succeſs to Gods bleſſing.* Which I beſeech Oh Glorious God ſo to manifeſt in this *Mite* vouchſafed out of the Infinite treaſury of thy holy *Spirit*, that like a grain of Muſtard Seed it may be fruitful to the encreaſe of *Piety* beyond the expectation anſwerable to ſo deſpiſed a means: For ſome in theſe days have perverted the plain meaning of thy Law; yea ſome have lately ſtrived both by their words and works to make the ſame wholly void and of no uſe, that they ſeem either not to have known, or to have quite forgotten; That *thy Truth remaineth from*

one

one Generation to another, or That *thy righteouſneſs is an everlaſting righteouſneſs*, in ſo much that we may juſtly repeat unto thee this *complaint* of thy Prophet *David*; Lord *it is time for thee to lay to thine hand, for they have deſtroyed thy Law*. Hear my prayer O Lord, and though I am ſmall, and of no reputation, yet ſince I would not forget thy Law, deliver me from mine Oppreſſors, and ſo teach me thy Statutes, that I may keep them unto the end; yea though the proud have me in deriſion, and almoſt made an end of me upon Earth, yet let my heart be made ſo upright in thy Statutes, that I may not be aſhamed to remember thy promiſe made to thy Servant, even that wherein thou haſt cauſed me to truſt; Let it quicken me, and be my comfort in my troubles. For thou art all my portion, and I have determined to keep

thy

thy word; Before I was afflicted I went ſo much aſtray that it was good for me to have ſome troubles. O let me hereafter be always exerciſed in thy Law; Let it be a Lanthorn unto my feet, and a Light unto my path. Look upon me, and be merciful unto me as thou uſeſt to be unto thoſe who love thy name. Let the proud be aſhamed that they have dealt falſly with me. Let ſuch as fear thee be turned unto me, and comfort thou me according to the years wherein I have been afflicted, that they who ſee it may glorifie thy name, for mine eyes have almoſt failed with waiting for thy aſſurance. Though I have gone aſtray like a Sheep, yet ſeek thy Servant, and deal with me according to thy mercy. Let all theſe my Supplications come before thee, that my Soul may live, that my Lips may praiſe thee, and that my

Tongue

Tongue may ſing of thy Goodneſs and Mercy for ever and ever, *Amen.*

Sir, among other kindneſſes vouchſafed in your Neighbourhood, I received from you the Copper Plates, which are now made uſe of in this Book. The words which I have added unto thoſe dumb Figures will make them (I hope) much more profitable, and cauſe them to be a means of publiſhing thoſe Caveats and Univerſal Duties which are pertinent, as well to the General well-being of Mankind, as to the Glory of God; which two things were the proper ends of our Creation, and ought alſo to be the chief care of our life.

To thoſe ends therefore, and that your coſt might not be unprofitably beſtowed, I have returned the Coppies of thoſe Figures which you gave me, illuſtrated with

ſuch

ſuch Meditations as my leiſure and ability could afford. And they do now as well ſpeak as make ſigns what is prepared for wilful Tranſgreſſors of theſe Laws, whereby if God may receive any honour, or his Children profit, I deſire it may be ſome honour and advantage, which is the deſire of

Your Hearty and Well-
wiſhing Friend

GEO. WITHER.

THE

Happy ſhall that man become,
Who this Law departs not from:
Bleſſings will deſcend on him,
From the Mount of *Gerizim*;
But from *Ebal* they ſhall hear
Curſes, who rebellious are.
Death, for them, attending ſtands,
Who ſhall break theſe juſt Commands;
And to thoſe who them obey,
God propoſeth life for aye.

THE Prologue

Let All *these following Lessons learn,*
For all Mankind these Laws concern.

ALL you who Sons by *Grace* or *Nature* be,
Give ear to what my Muses preach to me;
For, what I now do purpose to declare,
No less, than *Universal Statutes* are,
Which every Child of *Adam* (here beneath)
Must keep in person, on the pain of *Death*,
Or, by a *faithful Penitence* procure
An *able Pledge*, to pay his *Forfeiture*.
You, who by *Nature*, had the means to know
What Duties, *Creatures* to their Maker owe;
Read here, what by God's Finger once was writ
Within your hearts; that you may practise it.
And having lost that Light which Nature gave,
Take what you may by *Grace*'s tender have.
On fleshly *Tables* once again renew
The fair *impression* which at first he drew:

For

For, 'twas your *Sin* which thence Gods *Law* did
And, *Ignorance* therefore excuſeth not. (blot
You, whom the *ſpecial grace* of our Creator
Brought by his power Almighty thro' the *Water*
Of ſound *Baptiſm*, (and, within the *Flood*
Of his dear *Sons* moſt pure and pretious *Blood*;
Drown'd all that *Hoaſt of Sins*, which our *Grand*
Had muſtred, for our final overthrow:) (*Foe*
Obſerve *you* alſo, this renowned *Law*,
To keep it, with a loving filial awe,
Leſt (though you ſcap'd enraged *Pharoh's* Hoaſt)
Your entrance to the promis'd *Reſt* be croſt:
And leſt your following what your Luſt deviz'd
You, in your lawleſs wandrings be ſurpriz'd
By thoſe (yet living *Tyrants*) who poſſeſs
The paſſages, of this *Lifes* Wilderneſs.
For, though in *Act* we cannot keep entire
So ſtrict a *Law*, we may in our *deſire*;
And where *Deſire* is not perverted quite,
We have a ready means to ſet it right.
If any ſay or think this *Obligation*
Pertaineth only to the *Jewiſh Nation*;
They are deceiv'd; for if they well compare
Theſe *Precepts*, to thoſe *Laws* which written are
Within our hearts, it will be out of doubt
That, theſe, are but the ſame tranſcribed out.
In *Stone*, they were engraven long ago
Leſt all the World ſhould quite forgetful grow

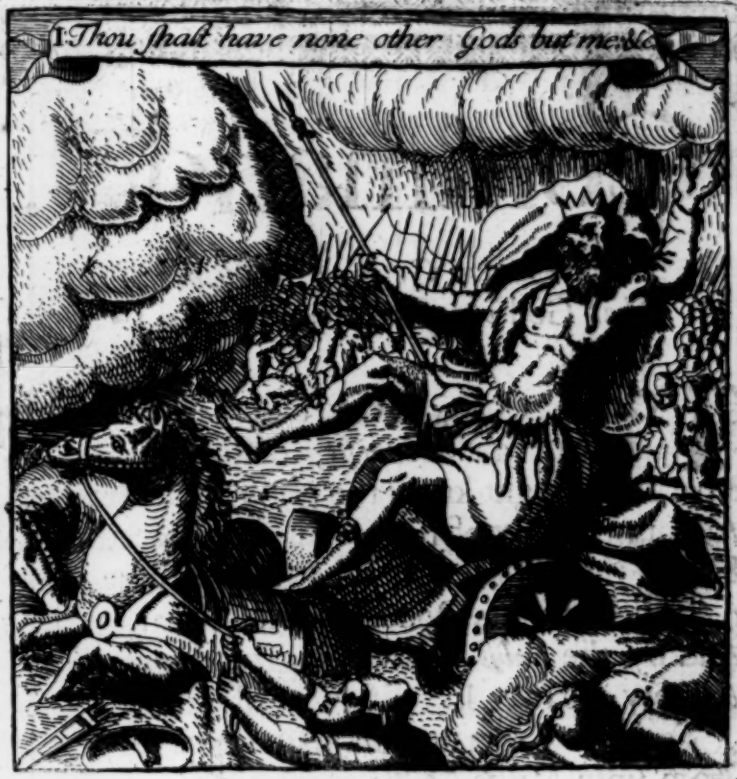
Of these their Duties. To the *Jews* God gave them
To be preserv'd from loss: From them we have
Distinguish'd by *two Tables* to be known, (them
From Laws, that were peculiars of their own:
And though some literal circumstance be found
Appearing to oblige beyond the Bound
Of *Legal Ceremonies*, which to some
A means of stumbling and offence become;
Yet they, that meekly minded are, shall see
The Essence whole, and so distinct to be
From what is meerly Jewish; that no Doubt
Shall give the weaker conscience thereabout;
For that which is essential may be 'spide
From what should only for a time abide
As evidently as our bodies are
Discerned from the ground which once we were.
It is the Abstract of the *Law* of Nature;
And that which every *Reasonable Creature*
Which hath a *Body*, must submit unto,
With *Incorporials*, we have nought to do:
Nor us, to search concerns it any way
What *Law* they are obliged to obey.
Salvation comes not by this *Law* indeed,
Yet knowledge of our *Sin*, and that we need,
A Saviour for it, by this Law is taught;
Till which be known, no safety can be wrought.
Tis true, *we can keep it*, yet it may
Keep us, from running quite out of the *way*;

Or,

Or, keep us humble, That the *works of Grace*,
May in our hearts, the better take their place.
It maketh no man pure; Yet 'tis a *Glass*
By which the fairest of old *Adams* race
May view themselves deform'd, and also see
In what defects they should repaired be.
It makes not streight; and yet it may supply
A helpful means, our selves to rectify.
It gives not sight; but they that see may find
It yieldeth light to those who grow not blind,
By wilful faults; and Stubbornly contemn
Those Beams of Grace, which might enlighten them.
It gives not strength to go, (we must confess)
But, yet, it shews a way to happiness;
And, they who can but love it, when they know it,
Shall either be vouchsafed strength to go it.
By mediate help, or by immediate *Grace*,
Exalted be to their desired place.
It cannot merit Love, But it may shew,
Whether, or no, *our Love* be false or true.
Though 'tis not life; It is the *death of Sin*,
Whereby the life of grace doth first begin
To shew that *living Faith*, wherein consists
The truth of their profession who are *Christ's*;
And they are not suspected without cause,
False Christians, who conform not to these *Laws*.
It is a needful *Tutor*, though it stand
With looks still frowning, and with Rod in hand

'Tis truly *Good* though Ill thereby we know,
And oft befriends us, though it ſeem a *Foe*.
It all condemns not, though it puts in fear,
It brings to *Chriſt*; and then it leaves us there.
In brief, this Law ſhall ever be in force,
Though from *Believers* God remove the Curſe.
It ſhall in *Eſſence* never fail a jot,
(Although ſome *Accidents* continue not)
And therefore, they whoſe Faith ſhall them prefer,
Obſerve it as a good REMEMBRANCER.
To theſe for comfort and encouragement,
The *promiſe* which attends it we preſent
With all the circumſtances, which may give
Aſſurances, of what they well believe;
Without thoſe Plagues or Terrors which we find
Preſented to correct a ſlaviſh mind,
For they that love their *Founder* need no bands
But love to keep them true to theſe commands.
Love is the *Laws* fulfilling, 'tis that end
To which both Laws and all *good Actions* tend:
And he that Loves, unto himſelf is made
A Law, whereto we nothing need to add.
Before the reſt, our *Muſe*, to fright them ſets
The *Tipes* of *puniſhments*, and horrid *Threats*:
If either, may bring home the Soul that errs,
God's be the praiſe, the Comfort of it theirs.
And let me ſhare the prayers and the bliſs
Of thoſe that ſhall pe profited by this. *Amen.*

Com-



Pharoh, by great wonders wrought
To acknowledge *God* was brought,
And had *Reasons* light to see
Who, his only *God* should be.
Had he well that Guift employ'd,
Special Grace, had been enjoy'd;
But, no use thereof he made,
And so, lost the gift he had;
Stubborn too, the Fool did grow,
And ran headlong to his woe.

Command. I.

Serve but one God, *and let him be*
That God *who made and ranſom'd thee.*

TO ſuch as love, our God of *Love* makes known
A Duty, and a *benefit*, beſtown;
That they might know the *object* of their *Creed*,
And, in the way of Righteouſneſs proceed.
For, by the Preface (of what follows here)
A freedom from a Bondage doth appear.
And by the *Subſtance* of this great *Command*,
A Duty we may likewiſe underſtand.
To them whom no kind uſage may perſwade
From ſinful Paths (till they afraid are made)
We here exhibit *Pharoh*, as a chief
Of thoſe, who ſuffered for an *Unbelief*
Join with contempt of God; that, ſuch from thence
Might moved be to faithful penitence,
To them that ſhall with Reverence and fear
Receive the holy precept which they hear,
We ſhew with *love* and *mercy* how they may
Obſerve the Streight, and Shun the crooked way.

There

There is one God alone ; That God is he
By whom we formed and reformed be,
And they who ſerve another, or deny
His Attributes, commit impiety.
This God, (that's God indeed) though he might (ſay,
My will and pleaſure is, you ſhall obey
Me only as your Lord, (and unto us
No reaſon render, why it ſhould be thus)
Proceeds not ſo ; but hath declared why
We ſhould accept him for our Deity,
And peradventure this vouchſafed he
To teach them knowledge who his *Viccars* be ;
And ſhew to us (by being meek and kind)
How from falſe Gods the true one we may find.
For to be God is to be *good*, and ſo
In *Goodneſs infinite*, to overflow,
That all may taſt thereof (excepting none)
Such is my God, and he is God alone.
The *Egyptian* Bondage, tipified all
The Race of *Adam*, in their native Thrall,
And as their temporal Saviour, *Moſes* than,
Left not behind one hoof, much leſs a man,
Inſlav'd to *Pharoh*, ſo the bleſſed Son
Of this Great God hath ranſom'd every one
From that ſad houſe of Bondage and of pain
Where we, without Redemption elſe had lain.
For which great favour, he from us doth crave,
That we no other God, but him ſhould have.

And

And that we love him with a Reverent awe,
Which is the whole fulfilling of this *Law*
This *Gracious* God, by many is rejected,
And as they understand, or stand affected,
They take, or make up *New ones* of such things
As almost to contempt, the *Godhead* brings.
He of *himself* would make some *Deity*
Who his own power so much doth magnify,
As if by that he thought to gain access
To present and to future *happiness*.
He makes the *World* his *God* who thinketh fit
To love, to follow, serve, and honour it;
As many do, and they who much incline
To love this God, are enemies to mine.
He makes his *Lust* a *God* who doth fulfil
In every thing his own unbridled Will:
This Tyrant many serve; Yea this is He (free.
Who makes them *Bondslaves*, whom God setteth
He makes the worst men *Gods* who doth obey
Their Pleasures, in an unapproved way,
Or their imperious threatning so much feareth
As think it from his Duty him deterreth.
He makes the *Devil*, God; who doth believe,
By evil means good blessings to receive;
Which very many (very often) doe
Whose words deny him, and defie him too.
But some of us not only Guilty stand
Of being breakers of this first *Command*,

By

By ſerving *Gods* beſide ; (and more than) *him*,
Who from *Death*, *Sin* and *Hell*, did us redeem.
But, either we neglect him alſo quite,
Or, practiſe works to him ſo oppoſite,
That into worſe impieties we fall
Than ſuch, as yet, confeſs no God at all.
For, by *diſtruſt*, *ſelf-love*, *backſliding fear*,
Inconſtancy, *Preſumption*, fruitleſs *Care*,
Impatience, *Grudging*, *Frowardneſs* or *Pride*,
With other ſuch ; our God we have deny'd
More oft than once, and oftner fear we ſhall
Into this error through our frailty fall.
This *Law*, (in ſome degree) is alſo broke,
Unleſs we, to our powers, due care have took
To Shun each cauſe of breaking it ; The Chief
Is *Ignorance*, (the ground of misbelief.)
The next, is to be oft, and willingly
Among Profeſſors of Idolatry.
The *Third* is *Servile fear*, which many ways
The Heart unto Idolatry betrays.
The laſt (not leaſt) is when the ſway we give
To any *Luſt* or *Sin* : For (thus believe)
Such men, to gain the full of their delight,
Will change their *God*, or leave *Religion* quite.
Yea, they who hate at firſt ſo groſs a Sin,
Are by the Devil this way hooked in.
This Meditation here had found an end
But that there are, ſome others who offend

Againſt

Againſt this *Law*, in ſuch a high Degree
As that they muſt not quite unmention'd be.
The trueſt God, confeſſed is by them
Their only God: They ſerve and honour him
In outward ſhew; and if believe we may,
What they themſelves have pleaſed been to ſay,
They love him too; But either they miſtake him,
Or, by their own Invention, ſo new Make him,
That though they ſpeak him, by a gracious *Name*,
The goodneſs of his nature, they defame
By making him the Authour to have bin
And cauſe original of every Sin:
For in affirming that the fall of Man,
And Sin, and Death from Gods meer will began,
They ſay no leſs, although they praiſe him much
For being good to them, and ſome few ſuch.
To ſay of theſe I am no whit afraid,
As of old *Idol-Makers*, hath been ſaid,
Their God and they are like, for on their *Will*
They ground their practices (which muſt be ſtill
Suppoſed Juſt) and ſome, perchance, of them
Would be as cruel as they fancy him
But that their *Finite Natures* cannot reach
The Tyranies which they of him do preach.
Let us of ſuch impieties beware,
What we conceive of *God* let us have care,
And not (with fooliſh Hereticks) ſuppoſe
By teaching common truths, and making ſhows
Of

Of holy piety to keep Gods eye
From ſeeing when we wrong his Majeſty.
For, if he be diſpleas'd with ſuch as make
Good Creatures of his *Godhead*, to partake,
How much more cauſe have they his wrath to fear,
Who make him worſe than his *worſt Creatures* are?
And that prime Attribute have overthrown,
By which, he chiefly to be God is known?
For, none are bound to ſerve him (by this Law)
But ſuch as he did out of bondage draw.
For if he drew not all, then ſome there be
Who, though they have a *God*, ours is not he,
At leaſt in ſuch a manner as may give
Theſe Unbelievers courage to believe.
Their God they ſay did ſome unhappy make
To ſhew his *power*; and for his *Glorys* ſake;
My God is he, who pittied their Eſtates,
Whom theſe do fancy hopeleſs *Reprobates*
An Iſſue leaving out of that temptation,
In which they lying to their Juſt damnation,
And for the day of wrath no ſinners made
But ſuch as do abuſe the Grace they had.
Their *God* is he, who forc'd mankind to fall
And mine is he, who did Redeem us all.
My ſweet *Redeemer*, ſo my heart incline,
That, I may always keep this Law of thine
Amen.

Superſtition here is free
If her Idols rais'd may be;
And with Zeal the ſame purſues
If will worſhip ſhe may uſe.
When, ſhe ſhould *obey* or *hear*
Sacrifice, ſhe doth prepare.
Such *Religion* to profeſs
Is but irreligeouſneſs:
And for that preſumptions vain,
Many Iſraelites were ſlain.

Command.

Command. II.

Let every Hand *and* Heart *refrain*
An Image *of our* God, *to fain.*

THree thouſand ſuffered by their brethrens (hand,
For offering violence to this Command;
And for committing of the ſame offence,
The Sword hath been in action, ever ſince,
(Some where or other) to the devaſtation
Of many a powerful and renowned Nation.
For to adore one *Godhead*, and no moe,
Save him, to whom ſuch Duty all men owe,
Sufficeth not, unleſs our adoration
Be ſuch as may obtain his approbation.
A *forged worſhip* meriteth a Rod
As truly as a falſified God;
And ſuch as do their own *Religion* frame,
Serve but their *Fancies*; though God bear the name.
When *humane wit*, had fool'd away the notion
Of *Gods* true Being, and of true *Devotion*,
She calling to remembrance that each Creature
Had in it ſome impreſſion of his nature,

Did

Did blindly ſeek him, by that couz'ning light,
And loſt at laſt the knowledge of him quite.
For, ſome did make him Figures like their own;
Some like to beaſts, and ſome like *forms unknown*:
Then by degrees the Devil ſcrewed in
To ſeem a God, and made the fouleſt Sin,
Thought pious worſhip: For, though vile it be
To picture him whoſe form we cannot ſee,
And to aſcribe to him imperfect features
Who gave their bodies to the faireſt Creatures;
And in whoſe Eſſence all perfections are,
Yet in their wickedneſs they ſtaid not there,
By wicked Ceremonies they invited
The world to think the *Godhead* was delighted
With helliſh actions for their living ſeed,
In horrid wiſe to death did often bleed
As acceptable offerings murtherous hands
Were thought the Actors of his juſt Commands.
And *drunken Riots* with *laſcivious Games*
Seem'd holy *Duties* and had holy *Names*.
Nor did the *Gentiles* only thus miſdo
But many *Jews*, and many Chriſtians too,
The ſelf ſame ſins in Eſſence did commit,
Though with new Vizzards they had covered it.
For how much better are their Feſtivals
Then *Bacchanalian* Riots, in whoſe Halls
And Parlours are aſſembled (in the ſtead
Of thoſe poor Souls, whom Charity ſhould feed)

A Rout of *Roaring Ruffins*, who are there
For nothing but to drink, or game and ſwear?
Except it be that they might ſoon undo
Thoſe fools which do abuſe Gods bounty ſo?
Mens follies make them frequently to err,
And, then, they *Vice* for *Vertue* do prefer.
Their *Superſtition*, makes them think amiſs
Of *God*; And then their ſervice of him, is
Accordingly devis'd: they favour not
That worſhip, which their wit hath not begot.
They fear him *Tyrant-like*, and dream that he
Is pleas'd with ſuch like works as Tyrants be.
For Carnal wiſdom, cannot be content,
Unleſs it may be ſuffered to invent,
The *Scænes*, which make her *Stage Religion* ſeem
To Superarrogate in her eſteem.
Some, tho' they Scoff Idolatry, are hardly brought
To ſerve a God of whom they have not thought.
A *circumſcribed Form*, to which, they may
Addreſs themſelves, in that corporeal way,
Which they affect and therefore up they rear
Such Calves, as to their Fancies do appear:
Yea ſometime ſuch *Ideas* they deviſe,
As Piety would hate, and wit deſpiſe.
Some others are too homely, and too bold
Another way, and no man layeth hold
Upon the *Truth*, who thinks to ſeize thereon,
By ſearching for it, in himſelf alone.

Theſe

These Sins against this Precept justly blam'd
As thereto accessary have been nam'd,
In what we mused, on the Law before
To which are added here, three other more,
Vain Curiosity, blind Superstition,
Prophaneness, and a changeable Condition.
By these we are perverted, yea, by these
Our *God* is formed as our fancies please;
Sometime (like those of whom the *Psalmist* speaks)
The *God* which to *it self* mans *Fancy* makes;
Is either blind or careless. God, (says one)
Beholdeth not those evils that are done,
Tush, God regardeth not, another says,
The folly or perversenes of our waies.
Some others make unto themselves, a God
So mild, as if he never us'd a Rod.
And, some again do fancy him to be
So *cruel*; that their *God* appears to me
To be that *Saturn*, now set up again,
Who (as the ancient heathen Poets fain)
Devour'd his Children; And they fain him, for
That which the *God-like* nature doth abhor.
These Evils to prevent; This Law divine
The wandring *humane Fancy* doth confine
All men in Sacred worshipings restraining
As well, from *Intellectual Objects* faining,
As from Corporeal forms: And him God threats
Who due performance of this Law forgets.

For God himſelf who knoweth beſt how far
By repreſentments, it convenient were,
To ſhadow forth his *nature*, did devize
As many and as few as might ſuffize.

God knew, that if mans frailty might not ſee
Some *objects*, whereupon might fixed be
His weak Devotion, he would either make
Vain Fictions, or *Devotion*, quite forſake.

It therefore, pleas'd, his goodneſs to prepare
Thoſe objects for the Jews, which fitting were
For them; ſuch was the Serpent made of braſs
Till by Idolators abus'd it was.
Such were their Temple and the Mercy Seat
On which or towards which their eyes were ſet,
In their Devotion; that the wandring ſence
There being fixed, Faith might raiſe from thence
The ſafer flight, and that Religion may
A body have, wherein her Soul may ſtay,
For, doubtleſs that Religion is untrue,
Which hath no outward ſhape for men to view.
As for the Jews: Our weakneſs, tendring too
God, hath vouchſaft the like, for us to do.

He hath advanc'd for us to look upon
The Image of his *Crucified Son*,
And limb'd him in his *word* with ſuch dimenſions
As may, and ſhould employ our Apprehenſions,
Without all vain additions of our own,
Until, the *Eſſence* of it, may be known.

Nor

Nor *of our ſelves* nor *to our ſelves* was made
This Image; But, the ſame, from *God* we had.
He ſet it up, for us to fall before it;
To contemplate; to honour; to adore it.
This Image he that faithfully ſhall view,
Thereby, that long left Image may renew,
Wherein Mankind was framed by *God's* hand,
And in that *likeneſs* we ſhall ever ſtand.
Still praiſed be that *Image*, which hath power
To perfect ſuch Imperfectneſs as our:
And let all thoſe who ſhall the ſame deſpiſe
Be guilty of the worſt *Idolatries*.

Oh Chriſt ſo perfect my renewed will
That I this holy precept may fulfil.

Amen.

Curses, *Blasphemies*, and *Oaths*,
Some, can vary as their Cloaths;
And, the *Ruffin*, now, begins
To seek fashionable sins,
No more fearing to *blaspheme*,
Than to take a praiseful Theme;
But the Sin they count so small,
Doth aloud for vengeance call:
And, in *Figure* here we view
What for this offence was due.

Command. III.

If thou wilt free be kept from blame;
Take not in vain, *GOD's* holy *NAME.*

TO fright *Blasphemers*, we present them with
An Emblem, of the Son of *Shelomith*:
(Who worthily, condemned was to dye,
And, Stoned for his daring Blasphemy:)
For, 'tis a Crime now ripened in excess,
Though branded with a horrid Guiltiness:
And of this *Blott*, (who ever standeth free)
All these that follow deeply Guilty be.
The *Common Swearer*: For, his impious tongue
Not only to the *Godhead*, offers wrong;
But, (to his power) he sometime rends and tears
Christ's holy *Body*, when he vainly swears.
He that affecteth cursings groweth foul,
By what this *Law* forbids, For; on the Soul
Which loves to *Curse*, these plagues are often
Which to befall another, are besought. (brought
They are not in a mean degree to blame,
Who shall prophane the great *Almighty*'s name
Through

Through *Levity*, as when him name they ſhall,
For trifling Cauſes; or, no cauſe at all.
He, *that with Oaths, proteſts in matters vain*;
Or, *ſwearers for Truths, what he himſelf doth fain*;
Or, *tells for certain, an uncertain thing*;
Or, *vows to God, what he neglects to bring*;
Or, *maketh vows of what are not allowed:*
Things lawful; or, *things comely to be vowed*:
Even he who ere he be that ſhall tranſgreſs
Theſe ways, is tainted with a guiltineſs.
For, all theſe ways, *Gods* name is vainly uſed;
And ſuch offences cannot be excuſed.
To theſe we add our *Scevites*, who preſume
The power of *Exorciſms* to aſſume,
And work by Conjurations of ſuch kind,
As may no lawful approbation find,
And much from theſe, thoſe Cheaters differ not,
Who by confederacy the name have got,
Of cunning men or women, and pretend,
To know black Arts and Practice, to defend
Our bodies, or to keep our goods from harms,
By wicked Spels; prophaning in the Charms,
The names of God, or portions of his Writ;
For, in ſuch Actions they diſhonour it.
Nor is he better who delights to make,
Gods Truth a Theam for vain *diſcourſes* ſake,
Or, thence extracteth Jeſts; or, reads, or hears
His *Word*, with heedleſs Eyes, with careleſs *Ears*,

Or

Or unprepared Heart. Nor, are they leſs
Prophane ; who to conceal their wickedneſs,
Or, meerly to be deemed men devout :
Still at their Girdles bear, *Gods Book* about,
Or, Study holy Scriptures to deviſe :
A Cloak for *Sins* ; and proofs for *Hereſies* ,
Or, truths pervert their falſhoods to maintain,
For, all of theſe aſſume *Gods Name in vain.*
They of the like offence partakers are,
Who (as they term it) make a *Holy War*
For *Chriſt* ; And in his name do that pretend,
Which is for ſome concealed wicked end.
All they who pray for theſe, (by name of ſuch,
Do fight *Gods* Battles) do offend as much
If they ſhall know it ; For, accurſed is
Such bold and bloody policy as this.
He that plots *Treaſon*, or invents a *Lie*,
The Cauſe of *God* or Truth to juſtifie ;
Doth Stray as wide : For, to aſſiſt his *Foes*,
Theſe in Gods *Name* ; within his Enſign goes.
Moreover they are guilty of this *Crime*
Who in *undecent manner* or *ill time*
Reprove, or threat, or comfort, or apply
Gods promiſes, or Judgments, or deny,
Their needful application in *Gods Name*,
When time, and place for them require the ſame.
For, of the Service, careleſs they appear,
Pertaining unto him, whoſe name they bear.

He

He breaks this *Law* who runs ere he be ſent,
And in Gods name ſpeaks what God never meant,
He that from *Holy Orders*, goeth back,
And by his Idleneſs becometh ſlack
In Duties of his *Calling*; or (grown rich,
By *Church promotions*) thinks it overmuch,
To execute that Function as he ought,
To which with wealth and honour he is brought,
Even he, what fair excuſe ſo ere he make,
Is juſtly ſaid *Gods name in vain to take.*
For, if he proveth guiltleſs, he receiv'd
A diſpenſation, more than I believ'd.

A Prayer without Faith; a formal mention
Of *Gods* due praiſe, without a due intention.
Yea, vain or complemental Salutations,
Without Sincerity are prophanations
Againſt this *Law*, though many men have thought,
That theſe are ſigns of perſons better taught.
Diſſembling *Faſts*; Thankſgivings mumbled out,
With babling Repititions, (and devout,)
In nought but feigned *Term* or length of *Time*,
Do make men guilty, likewiſe, of this *Crime*;
Nay many Sermons of the *vulgar ſtrain*,
Are taking of the *Name* of God in vain.

He that his *Church* or *Chappel* hath bedeckt,
And yet *Gods living Temples* doth neglect.
He, that a love to thoſe, doth ſeem to carry,
Yet, leaves defac'd his outward *Sanctuary*;

He

He that to bend his body is asham'd,
When he shall here his blessed Saviour nam'd.
He that without an *inward Adoration*,
Bows outwardly, or, with an Affectation,
To mimick Gestures; or, performs the same,
Unto the vocal sounding of the *Name*,
Or either practiseth, or leaves undone,
Such Duties in *Contempt* of any one:
Even *He* (though to be guiltless he pretends,)
Against this Third Commandement offends.
But none this holy precept more have broke
Than they, who on themselves *Christs* name have (took;
Yet live like *Infidels*, excepting those,
Who guild *Hypocrisy* with Godly shows,
And under pious habits use to prey,
On those, (who being more sincere than they)
Are threatned, and suppose all well bestown,
While these will take; till nothing is their own.
God keep his Lambs from these as from the worst
Of all *Dissembers*, and the most accurst.
The Faults condemn'd, seem nothing to have (bin
To this abhorred Hell begotten Sin,
Are *Drunken Jollities, vnbridled passion*,
A *wicked Custom*, *Slight consideration*,
And evil Nurture (but much blame is cast,
On Tutors and some Parents for the last,)
All these must therefore shunned be by him,
That would not *Swear*, *For-swear*, *Curse* nor *Blasphememe*.

This

This muſt be likewiſe heeded, that unleſs
We ſtill (on all occaſions) do confeſs,
The *Name* of *God*; and Sanctifie it too,
By ſuch good Duties, as we ought to do:
(As in *Relieving* thoſe who in his *Name*,)
Shall ask (without abuſing of the ſame,)
In ſwearing by it, when juſt cauſe requires,
In ſuffering for it, (though by Sword and Fires)
When *God* may be diſhonour'd, by a baſe
Forſaking of our *Faith*, or of our *Place*.
Yea, if we be not ready to our might,
In all *Gods* Attributes to do him right;
And honour him, in *Deed*, in *Word*, and *Thought*,
In what we can, (although not as we ought)
We faulter in our Duty; and 'tis plain,
We do profeſs to bear Gods name in vain.
"My Heart LORD GOD ſo ſettle in thy way
"That I this *Law*, may never diſobey.

Amen.

'Tis not in the Common *Creed*
That he gather'd Sticks for need,
Who for *Sabbath breaking* dy'd,
For all wants were ſo ſupply'd,
That it ſeems he did tranſgreſs,
By *Contempt*, or *Careleſsneſs*.
He commits the ſame offence,
'Gainſt this *Precepts* moral ſence,
Who the Chriſtian Sabbaths wrongs,
And a Plague to him belongs.

Command.

Command. IV.

To hallow, do not thou forget
Those times, which God *apart hath set.*

YOu that our Christian Sabbath do despise,
Behold this *Figure* with regardful eyes:
For, though on us this Precept doth not lay
The Ceremonial service of the day;
Or, to a Jewish *Sabbath*, us confine;
It n'retheless, a Duty doth enjoin,
Which no man living can be freed from
Till to the general Judgment *Christ* shall come.
For, *Nature* urges, that convenient *Rest*,
Should be allowed both to *Man* and *Beast*,
Lest their corporeal substance should miscarry
Before the time; And 'tis as necessary,
The Soul should have some leisure to attend
His *will*, on whom her *being* doth depend.
Freemen, may rest their bodies when they please,
And *Wise* men, know how for to take their ease:
But, lab'ring *Beasts*, and *Men* who are depraved,
Or, they whom wants, or Tyrants have enslaved,
Had

Had restless lived, till their life time ended,
Unless this holy *Law* had them befriended;
And they who to the flesh most favour show
For Soul affairs, but little time allow.
This God at first foresaw, and for that cause
(Though in *Mans* heart he then ingrav'd his Laws
Essential, and long oblig'd him not
To such additions as time since begot)
Yet when he found that error and transgression
Had wholly rased out the first impression;
To stop Corruptions Growth, he afterward
To Rites, to times, and places had regard.
All men at first had liberty to take
What daies they pleased *holydaies* to make;
Or, for convenient *Rest*. Nor did from all
This freedom cease when *God* the Jews did call
To keep their *Sabbaths*; For, to *one set day*
No Nation were oblig'd save only they;
Nor, had the Gentiles any other *ties*
Save to observe it in a moral wise,
So far as might preserve unto the *Creature*
The freedom and well being of its *nature*.
A Law concerning Rest and *holy Dues*
Confin'd indeed the people of the *Jews*
To *one set day*, even one set day in seven,
To them were *Ceremonies* also given
Concerning it; which no man might transgress
(Save in great need) without much guiltiness

That *Law*, which nature ſimply had received
At our firſt *being* was to them derived
With ſuch like *Accidents* as might be beſt
To keep them firm, and bring in all the reſt
In *Gods* appointed ſeaſon to embrace
The *Law of Nature* in the *Law of Grace.*

Their Cuſtoms and their Ceremonial day
With *Chriſt* was buried and ſo ſwept away.
When he aroſe from *death*, that to renew
And celebrate the Sabbath of the *Jew*,
We are no more obliged than to rear
Their Temple, and to build their Altar here,
And yet, leſt man's corruption and the lack
Of *Accidents*, might bring the Subſtance back.
Even to the firſt neglect, *Chriſt* diſt inſtate
His *Church* with power to change or abrogate
The Circumſtances of this *Law*, ſo far
As needful ſeem'd, Provided that it were
Eſſentially preſerved, and in this
She hath performed what required is.

For, though the *time* be changed, it retains
The ſame *proportion* ; It for uſe remains
The ſame in *Eſſence*, and that being ſo
The ſame obedience, is now due thereto,
And, to what Circumſtance the *Church* thinks fit,
To help continue the right uſe of it.

Now therefore, though that every day be free
For works which truly neceſſary be ;

And

And, though those *Worshipers* which are sincere
May worship any day or any where,
Yet none can without guiltiness despise
The *Places*, *Rites* or *Times*, of Sacrifice
Appointed by the *Church*, while they accord
What may be authorized by the *word*.

This Law is therefore broke when we despise
The *Fastings*, *Feastings*, or *Solemnities*
The Church appoints, or if we shall deny
Such daies to honour and to sanctify
By rest from Common Labours, whensoere
We may without much damage, them forbear;
Or, if we vilify those Christian Rites
Whereto the publick discipline invites,
Or, them perform not on their proper day
As often as conveniently we may.

This Law is broke, if to our lab'ring *Beast*,
Or, *Servant*, we allow not so much rest
As nature shall require, and may conduce
To keep them able for our lawful use.
Or, if we shun not all occasious too
Whereby we may against this Law misdo.
And they are these; A *hardned heart*, a *mind*
Prophane, and unto Greediness inclin'd,
A false belief; *false liberty*; *false knowledge*,
Frequenting of the Company and Colledge.
Off false believers; (From whom *self will pride*
And Superstition no man can divide.

Let no man then that lawleſs freedom take
Which may occaſion ſtrife or ſcandals make,
By needleſs Labours, nor miſ-cenſure them
Who take ſome liberties which they condemn,
In things indifferent, and ſhall not move
In ſuch 'gainſt which their Governors approve;
And in their manners let them peaceful be,
Though they in their opinions diſagree.
Let not thoſe times the *Church* hath ſet apart
To reſt the body, to inſtruct the heart,
And to preſerve a due Commemoration
Of every bleſſed means of our Salvation,
Be judged vain, or, that they do not draw
Authority ſufficient for this *Law*:
But let them know for *Truth*, though not for news,
That all the *Feaſts* and *Sabbaths* of the *Jews*
Were but the Types of ours; and that if they
Shall for the *Shades* the *Subſtance* caſt away,
They are unwiſe; and guilty of offence
Againſt this *Precept* in the moral ſenſe.
Let thoſe who for the *bodies* eaſe and pleaſure
Part of this *time* allow; preſerve the *meaſure*
That's juſtly due, and in due manner too
Do that which is allowable to do:
Not for the Soul's well being caring leſs
Than to prevent the Bodies wearineſs.
Let them who of the Soul moſt heedful ſeem,
Remember, ſtill, the *Body* to eſteem.

A Portion of that *Manhood*, for whoſe ſake
Our *Sabbath-maker* did all *Sabbaths* make,
And give it ſo much liberty as may
Make pleaſant all the Duties of the day.
And ſince no private Spirit can impoſe
A *Rule* for all; let all be rul'd by thoſe
Who by a publick Spirit come to learn
What may a publick body beſt concern.
Or, if among us any one ſhall deem
There is a truer *way* made known to him;
So let him walk that he himſelf approve
To be in all his waies a Child of *Love*.
For ſure I am, that if the common peace
He keep until *humility* increaſe,
True *knowledge* in him he, then plain will ſee
Who beſt expounds this *Law the Church* or *He*.
Come Holy Ghoſt, *ſo ſanctify my heart,*
That from this Law *I never may depart.*

Amen.

He that ſought his *Fathers death*
Sonleſs, yielded up his breath.
He, that would his *Prince* have ſlain,
Had his pardon ſent in vain,
For although the *King forgave*,
Juſtice urg'd her due to have,
That Rebellious *Children* may
Learn this precept to obey,
And the *Subject* ſtand in awe
How he Sins againſt this *Law*.

Command. V.

On them all honours due, bestow,
Who, by the Name of Parents go.

WHat of Rebelling *Subjects* will become,
And graceless *Children* view in *Absolom*:
For, whose Offence the Earth did (as it were)
Refusal make his Bodies weight to bear,
And *Heav'n* rejects it ; that they might present
Him hanging for a dreadful *Monument*
Through Ages all, to warn and keep in awe
The sleighters and Infringers of this *Law*.
This foremost *Precept* of the *second Table*
Unto the first, in this is answerable
They both enjoyn and *Honour* where 'tis due,
Their differences are these which do ensue:
Here *blessing* follows ; there it went before
One Parent, that concern'd ; This, many more.
He that shall break this Precept, maketh snares
Wherein to hang himself at unawares,
And overthrows (as much as in him lies)
All *Common-weals*, and all *Societes* ;

Yet

Yet, ſome affect it not, but loudly cry
For times which may erect a Parity.
And, ſome who dream they keep it, are to blame
By being ignorant how far the Name
Of *Parent* reacheth, which we brieſly ſhow,
That they might better *do* and better *know*.
We from the *Parents* of our *bodies* have
A *natural being*; and they juſtly crave
To be obey'd in all things, but in thoſe
Which either may Superior powers oppoſe,
Or, to ſome Being hurries us, that ſhall
Be worſe, than to have never been at all.
Beſide theſe *Parents*, we to many moe
A Duty, by this Obligation owe.
The *Fathers* of our *Country*, by this *Law*
Firſt claimeth of us, *Honour*, *Love* and *Awe*,
And from himſelf, the ſame *Prerogatives*
To his Inferiour Magiſtrates derives.
There is a Fatherhood in thoſe that be
Our *Elders*, and our *Betters* in degree.
Our Maſters alſo, may have warrant here,
To challenge from us, Reverence and Fear.
And Husbands alſo may infer from hence
Good proof of right to their preheminence;
And if a witneſs wanted thereunto,
My Wife I know would ſay the ſame I do.
And that, I give God thanks for as a bleſſing,
That is not founnd in every mans poſſeſſing.

Our

Our *Ghostly Fathers* by whose careful pain
We are anew begot, and born again;
(Ev'n to a life more excellent than that,
Whereto our fleshly Fathers us begat)
Have Honours due, no less than those to whom,
We Sons and Daughters in the Flesh become,
Yea and our *Fathers* in some sort they be,
Who, from *Thrall*, *Wants*, and *Death*, hath set us free.
All these from us an Honour may command,
According to the place wherein they stand;
To some of them we do not owe alone,
That Honour which may outwardly be done,
Or, that unfain'd respect, which doth accord,
With bare *Obedience*. But we must afford
All helps, whereby we also, may prevent
The Want, the Shame, the Harm, or Discontent,
Which may befall them, we should meekly bear
Their words and blows, ev'n when unjust they are;
We should not pleasure take in any thought,
With which dishonour may to them be brought.
Though they should curse us, we must always bless,
Defend their lives and hide their nakedness,
We should not hear them wrong'd: nor should our
To all men tell it, when they do us wrong, (tongue
But pray and strive, that blameless we might prove,
How crookedly so 'ere they please to move.
For he alone who thus obey them shall,
Hath an *Obedience Evangelical*.

Among

Among those many who these *Laws* do break,
And pass unheeded any breach to make,
On this Command, who greatly are to blame,
In being disobedient to the same,
The first and worst are that ill tutor'd sect,
Who Magistrates, and Rulers contradict,
They who at all Superiors madly strike,
And fain would have us honour'd all alike,
Are deeply guilty, and this just command,
They frustrate make; if ought I understand.
The other sort, doth Government forsake,
Of whom *God* pleas'd this gracious Law to make,
Do sometime also grievously transgress,
Against this *Law* when they by wilfulness,
By Pride, or Cruelty, provoke or stir,
Those to rebel, who *Sons* or *Vassals* are.
For, he that wilfully gives cause of ill,
Shares equal Guilt with him that acts it still.
By sinning he brings others to be naught,
Then suffers by them, for the Sin he taught.
For they who Tyrannous Commands do lay,
Shall find their Servants treacherously obey.
The Crimes forbidden here as having bin,
Occasions of a more immediate Sin,
Against this *Law*; are *Envy*, *Self conceit*,
Licentiousness (which thinketh over streight,
All tyes of *Government.*) *Forgetfulness*,
Of those Commodities which we possess.

By

By them who Rule us likewise we may add,
Ingratitude; Ill habits sooner had,
Than lost) Gross Rudeness; and the Vice,
Whence most Sins flow insatiate Avarice.
I now remember that I named not
Some other Parents overmuch forgot.
We have a *Heavenly Father* unto whom,
His Children should more dutiful become
Than yet they be. But, what to him we owe,
The former Table of these Laws doth show.
We have a *Mother* too, which (more our Sin)
Hath in this Age 'ore much neglected bin,
Nay worse; (I would it were untruly said)
She hath dishonour'd been and disobey'd,
More like a cruel *Step-dame* than like her,
Within whose blessed Womb conceiv'd we were.
I mean the holy Church the Spouze of *Christ*,
For we her wholsome Discipline resist,
Her comely Ceremonies we despise,
Her Government we often Scandalize,
We slight her Blessings, we her Counsels hate,
We of her Ornaments and her Estate
Dispoil her; her best Children we betray,
And when she would embrace we run away,
In all which things we disobey this *Law*,
And vengeance both on *Soul* and *Body* draw:
God grant this wickedness we may repent,
Before he change into a Punishment,

The

The *Bleſſing promis'd*: For he from the Land,
Will root the breakers of this great *Command*,
That men may know the danger to contemn,
A good Condition; when 'tis off'red them.
Some are already gone: And though few ſee,
(Or will confeſs) that they afflicted be
For this offence: yea though few think that they,
Were rooted out, becauſe they went away
By their own choice: Yet God to them hath ſhew'd
Their error by ſome Plagues which have enſu'd;
Since their departure, that they might perceive,
How frowardly they did their Mother leave;
And that the truly penitent might there,
Enjoy the *Bleſſing* they did forfeit here.
God open ſo their eyes in their diſtreſs,
And ſo inſtruct them in that Wilderneſs,
To which they run, that (though like *Sarahs* Maid,
They fly from her with whom they ſhould have ſtaid)
They may divert our heavy Condemnation,
And leave a bleſſing to this Generation.
Lord Grant thou this, and that thoſe may not ſhame
Their Brethren who departed without blame,
To civilize the Lands which know not yet,
Their blindneſs, nor what Sins they do commit.

And gracious God, preſerve a Heart in me,
Which to this Law *may ſtill obedient be.*

Amen.

Commandment VI.

Murther leaves a bloody ſtain,
Which unpurged will remain,
Till a Flood of Tears it coſt,
Or till *blood* for *blood* be loſt.
Nor *old age*, nor *length of time*
Cleared *Joab* of this *Crime*,
Nor his *Power*, though great it was,
Nor a *priviledged place*
Could his head from vengeance hide,
But for this Offence he dy'd.

Command.

Command. VI.

Thy Makers Image *do not ſpill,*
Where God *commands thee not to kill.*

NOne had been ſafe, unleſs the bloody ſin
Forbidden here, had both reſtrained been,
And ſtill purſued (miſchiefs to prevent)
With open and with ſecret puniſhment.
Therefore Almighty *God* (who hath decreed
That he who ſheds his Brothers *blood*, ſhall *bleed*)
Attends it ſtill with vengeance: and the *Sword*
(According to the dreadful ſounding word
Pronounc'd long ſince to *David*) ſhall not leave
Him or his houſe who doth of *life* bereave
A guiltleſs man; till for that crying guilt,
Some *Blood* of his untimely ſhall be ſpilt.
For though like him, whom here we repreſent
Men, may by *greatneſs*, keep off puniſhment,
Till they are old, it will their heels purſue,
And give them at the laſt their *bloody due*;
For I have rarely heeded *one* in ten,
Of thoſe raſh-headed, and fool-hardy men,

Who

Who (as they fondly term it) *fairly kill*;
But, *they* or *theirs*, have either suffered still,
Deaths violent; or *died in their prime*,
Or, Issueless; for this Blood-spilling Crime.
Yea, and for ought is known, the self-same Doom
On those who yet escape, e're long may come.
And if the *fair done* Murthers have these Fates,
How shall he scape that *foul ones* perpetrates!
Of this offence, let all men conscience make
For their own weal, or for their Childrens sake
Whom they beget: For in the same degree
Wherein they *murther*, it repaid shall be,
On their own persons, or on some of those
By whom her due, just vengeance may not lose.
If thou hast took away the life of *Fame*
From any, thou shall suffer in thy *Name*.
If by unchristian Anger, or by hate,
Thou shalt occasion what may ruinate
Anothers *Being*; in thy *Generation*,
Or in thy self, expect retaliation.;
Unless Repentance in a Fount of tears (wears.
Shall cleanse that stain, which nothing else out-
Oppression makes the *Poor* his life to leese
Like *Poysons* which destroy men by degrees,
With lingring *Deaths*, and in an age or two
That Sin doth all those Families undo
Which were enrich'd thereby, yea I have seen
Their Sons who by oppression rais'd have been,

To fall from large Eſtates by ſome and ſome
Till they to ſuch baſe poverty have come,
As brought them to the Gallows : Therefore they
Act murthers who take means of life away
By an *oppreſſing hand*; and murther not
The *poor* alone ; but thoſe whom they begot.
He is in Heart a Murtherer who prays
For others deaths ; and in effect he ſlays,
Who can, but will not ſave, if to afford
Deliverance, with *Juſtice* will accord.
Nor from this error are they counted free,
Who, wittingly ſhall an occaſion be
To other men, of that which may intice
By *word*, or by example to this *vice*.
Such are thoſe Hackſters,(who themſelves do name
Men of the Sword) (but ſure enough I am)
(Men of a baſe Condition) theſe are they
Who fleſh our blooming *Gentry* in the way
Of brutiſh *Quarrels*, and their minds poſſeſs
With *Rage* inſtead of ſober *Manlineſs*.
Juſt of their ſtamp, are they who ſhall provoke
Their Friends unto Revenge for what was ſpoke
In drink or paſſion ; making them believe
They were diſgraced if they ſhould forgive ;
And ſo the Fools are urged to purſue
Thoſe wicked Counſels which at laſt they rue.
Another way as faulty are thoſe men
Who publiſh by the tongue or by the pen

Thoſe

Those Heresies and Fancies which undo
(Here and for aye) themselves and others too.
These last, are out of question deeply dy'd
In this *red Crime*, though some of them can hide
Their Guilt with holy shews. The former sort
Though well esteem'd, and such as none report
Or take for *Murtherers*, would soon be cast
If an impartial verdict should be past.

There is a murthering poyson in some words
And *Flatteries*, are otherwhile the Swords
That Kill their hearers, though when they infect,
They do not murther by a line direct.

Moreover, other while unkindness may
Strike dead a Gentle heart; and such as play
False play in *Love*, (as when they do allure
And causlesly reject) may soon procure
Untimely Death. But such like youthful Crimes
Though jested at, bring vengeance many times.

He that by lawful means doth blood require
For blood unjustly Spilt, with more desire
To satisfy his rage, than to prefer
True Justice, is a parcel Murtherer.
And so are such, who practise to encrease
A publick Concord, or mens private peace.

In some degree of Murtherers are they
Who to their might remove not far away
All such *occasionings* as may begin
Or help to perfect this inhumane *Sin*

And therefore by this Law we are forbidden,
To keep an Enmity in ſecret hidden,
That may provoke Revenge: which to prevent
A Duty doth precede the *Sacrament*
Of Chriſtian *Vnity*; and they commit
Againſt this *Law* who fail to practiſe it.
Pride, Wrath, Scorn, Avarice, Wine in exceſs,
Wrongs, Jeers, Neglects, and *Jeſts with bitterneſs,*
With other ſuch (which either are or draw
Occaſions on, to violate this *Law*)
Are breaches of it. And though few ſuſpect,
(Becauſe theſe are but breaches indirect)
That ſuch enormities unpuniſh't be
(For that, but ſeldom they inflicted ſee
Immediate ſtripes) yet, queſtionleſs, by ſuch
Thoſe troubles are brought on, that ſhorten much
The life of Man; and thereby finiſh'd are
His numbred years before he is aware.
The *Souldier* (whom I had almoſt forgot)
Is very peaceful, if he murther not.
To kill is his profeſſion; yet I ſay,
He murthers if his Priſner he ſhall ſlay,
The battel being paſt. The Voluntary
Whom, an ambitious Avarice doth carry,
To hoſtle Actions, when his lawful Prince,
Nor ſends nor calls him, nor the juſt defence
Of his own perſon, or his Countries good
Engageth to become a man of blood.

Ev'n

Ev'n he may be ſuſpected, not to tread
A path ſo noble, and ſo warranted
As he conceives : yet neither praiſe I them,
Nor do I peremptorily condemn
Their practice, but refer what I have ſaid,
In their own conſcience to be rightly weigh'd.
" *Lord* give us eyes our Secret ſins to ſee,
" While time and place to us vouchſafed be,
" That we may leave them, and that Love embrace
" Which will conceal them with her vail of grace.
" For, if with *Joab* we grow old in Sin,
" Which hath not really repented bin,
" Till thou growſt angry ; vengeance will not tarry
" But ſmites us dead, ev'n in thy *Sanctuary*.
" Thrice holy Trinity, my Heart poſſeſs,
" And, I, this *Precept*, never ſhall tranſgreſs.

Amen.

When this *Figure* thou haſt ey'd,
Think how theſe two *Wantons* dy'd,
And what horror was therein,
When *Death* took them in their Sin,
Hurrying them from their delight,
To an *Everlaſting Night*.
Mind it well, and mind it ſo,
That thou ſtill may'ſt careful grow,
From thoſe evils to be free,
Which this Law forbids to thee.

Comman. VII.

Commit thou no ſuch Act unclean,
As here Adultery, doth mean.

BEhold this *Figure*, you, who take delight,
To give the Reins to wanton Appetite:
And, ſay within your ſelves; *why may not we,*
Struck ſuddenly, in our Polutions be,
As well as theſe and others, who have bin,
Attatched in the very Act of Sin?
Conſider this and tremble: For no year
Wheels round, but, we of one or other hear
Thus taken; That, you might forſake the ſnare,
And others be forwarn'd of coming there.
Permit *Adultery*, and none ſhall breed
Without a *Mungrel* and a mingled ſeed,
Allow ſuch mixtures and none then ſhall know,
On whom the dues of birth-right to beſtow,
Save a bleſt Faction. And what havoke then
Will Trecherys and Murthers make of Men?
And, who will careful be to foſter that
Which no man owns, and Brutiſh Luſt begat?

So

So needful was this *Law*, that here to dwell
Without it, were to live the life of Hell
With Fiends incarnate, whose licentiousness
Their own and others mischiefs would increase.
Be therefore thankful for it; and declare
Your thankfulness with diligence and care
In keeping of it; that you may have rest
From sorrows here, and be hereafter blest,
And lest your Duties from you, may be hidden,
Observe that by this Precept is forbidden,
Not only such uncleanness as polluteth
A Married Bed; but, that it those reputeth,
Offenders too, who simply fornicate
Or in a married or unmarried state,
Abuse their Members in the wanton fact
Of any lawless or uncomely Act;
Which appertaineth to that fleshly sin,
Which by this *Law* hath interdicted bin.
No breach of Wedlock was perchance in that
Bold *Zimri* did with *Cosbi* perpetrate,
Yet vengeance followed on it, to affright
All those who in Laciviousness delight,
Young *Onan* climed not his neighbours bed,
Yet God for his transgression struck him dead.
And let the shameless wantons of our days,
Who boast (as of a deed that merits praise)
How many untouch't Virgins they deflowr'd
Lest by a sudden Plague they be devour'd,

For

For leſs than that of which theſe villanies boaſt,
Full Three and Twenty Thouſand lives did coſt
In one days round ; and it may forfeit them
Their freedom in the new *Jeruſalem.*
To ſhun groſs wantonneſs will not ſuffice,
Unleſs the wandrings of Adulterous eyes,
Laſcivious touches intermixt among
The temptings of a luſt provoking tongue,
Bewiching ſmiles, And Geſtures, which intice,
Both mind and body to embrace this *Vice*,
With ſuch like *Cycean* Charmings, be ſuppreſt,
Which help transform a *Man* into a *Beaſt*,
Nay if the ſecret longings of the Heart,
We labour not (with all our ſtrength) to thwart,
When they incline to Luſt ; we thereby ſhall
Be guilty, though in Act we never fall.
If therefore blameleſs we would ſtill abide,
We muſt ſome precious Antidotes provide
Againſt this Poyſon. We muſt careful prove
Far from us, all occaſions to remove,
Which may allure : And they are ſuch as theſe
Vain *Songs* and *Poems*, which are made to pleaſe
A wanton ear, and movingly expreſs
The longings and the acts of *Wantonneſs.*
Obſcæn Diſcourſe ; *Laſcivious Company* ;
The giving of an opportunity,
(That may be ſhunn'd) to ſuch as we do know
Are not ſo baſhful as to let it go.

Theſe

These are *occasions*, of especial note,
s *Bounds* to this *Offence*, not so remote,
ut, that they bring it easily to pass,
ea, otherwhile before it purpos'd was,
nd, for that Cause, this *Law* commands doth lay
hat we remove those from us far away.
Nor are those all the temptings unto lust,
ut there be others which avoid we must
s much as these; Fantastical attires,
nd wanton dressings kindle lustful Fires.
his makes them so esteemed, and so sought,
hat otherwhile they are full dearly bought,
hat some to play the Harlot have been fain
hose various costly Dressings to maintain.
Oft *visitings*, and spending of the day,
ith such as trifle half their time away
n Complements, (and intercourse between
ach other, but to see or to be seen.)
v'n these things blow the Flame, and many a one
y such impertinencies, is undone.
The faring delicately in excess,
he common sin of beastly Drunkenness,
re here Attatch'd, Arraign'd and Sentenced,
or often causing an Adulterous Bed.
onstrained marriages made up by Friends,
or *Honour*, *Wealth*, or such improper ends,
oth party's very frequently undo,
nd cause *Adulterys* and *Murthers* too.

Where

Where *Youth* and Age of too unequal years
Together match; both Jealousies and Fears
Are Guests, and rarely have such weddings bin
Without occasions of this filthy sin.
If, therefore of this Crime we would be clear,
Let us endeavour alwaies to forbear
All such as these, as well as to eschew
A gross Adultery, and so pursue
Each means which may be helpful to acquire
A blameless practice and a clean desire.
That we may Soul and Body beautify
With every flower of Spotless Chastity.
For, carnal whoredom was long since a gin
By Satan forged for the bringing in
Of Ghostly Fornications most impure,
And frequent Testimonies may assure
That they who love strange flesh as many do,
Will change their God with small perswasions too.
LORD from these vanities direct our eyes
Which may at unawares the Heart surprize;
The Law within our members we do find
Doth cross the *Law* that's grafted in our mind.
That which we hate we are intic'd unto,
And what we love we often fail to do.
Our *Will* thou hast renew'd but in the *Deed*
We are not, yet, enabled to proceed
With such a Constancy as we desire,
Nor with such pureness as thou dost require.

Make

Make perfect what in me thou haſt begun,
ompel me, that I after thee may run.
et not the world adulterate in me
he Love which I have promis'd unto thee;
lthough my waies be crooked in thy ſight,
reſerve thou my affection ſtill upright.
And let thy *Love* ſo keep my heart in awe
That I may ſtill be blameleſs of this *Law*.

Amen.

Command.

If a *Souldier* might not thieve,
No man may, as I believe;
If such measure *Achan* find
For a prey in war purloin'd,
What, on these will Justice bring
Who rob *Country*, *Church* and *King*?
With his Children *Achan* fell
(Yet I hope their Souls are well.)
But if these do not amend
Greater Plagues for them attend.

Command.

Comma. VIII.

What want ſo e're oppreſs thee may
Steal not, *anothers goods away.*

LIght fingred *Achan* here doth figur'd ſtand,
Who for infringing of this Eight *Command*,
Brought both on him and his a fearful Doom
To make it known to every age to come,
That Sacriledge and pilfring may undo
Both ſuch as uſe it, and their *Children* too.
So ſtrongly are theſe Precepts knit together,
And have ſo much dependance each on other,
That none of their whole number can be miſt,
Nor *virtue* perfect, without all ſubſiſt.
A Families neceſſities, who can
Support aright or honour God or Man
With due reſpects? or fully exerciſe
The praiſeful work of Chriſtian *Charities*,
Unleſs this righteous *Law* had been ordain'd
Whereby each man his own might have retain'd?
The painful hand had wrought but for a prey
For ſlothful Drones to ſpoil and ſteal away,

Did

Did not this Law prevent; and they ſhould then
Poſſeſs moſt wealth who were the ſtrongeſt men.
None would have labour'd but for preſent need,
And to procure and keep, whereon to feed,
Would ſo imploy us, that we ſhould not find
A leiſure hour to rectify the mind,
By *knowledge*, or by ſeeking that which is
The Eſſence of our *Being*, and our *bliſs*,
For, as baſe *Poverty* hath dwelling there
Where *lawleſs living* and diſorders are;
So, where that *Poverty*, doth much abound,
A brutiſh Ignorance is alwayes found,
For, though wealth makes none wiſer, yet, it might
Yield means of knowledge, being us'd aright;
And equal are the ſins, to rob the rich
As ſpoil the *poor* although they ſeem not ſuch,
Since that which makes the difference in the facts
Is in the ſufferer, not in him that Acts.
Let no man therefore, lay his hand on what
Is portion of another mans Eſtate,
With purpoſe to defraud him; leſt it bring
A *Gangrene*, and become a curſed thing,
Which will devour what he before poſſeſſed,
And ſtop him in the way of being bleſſed.
Rob none; But of all other ſhun the Theft
By which poor widdows are of that bereft
Which is their lively hood, or that whereby
The Fatherleſs compelled are to cry

To God for vengeance. And be wary too
Thou do not willfully thy ſelf undo
By execrable things, leſt *Achan*'s Crime
Bring on thee *Achan*'s death, in evil time.
For, though Deaths due for every ſin that's done
Some louder cry, and bring it ſooner on.

There are a thouſand *Thieveries* by which
The worldling is advanced to be rich
With little ſence of ſin, although they be
Infringements of this Law in high degree.

The Trades-man ſtealeth by a frequent lying
In bargaining, in ſelling and in buying;
And moſt he ſuffers by this fair-tongu'd thief,
Who entertains of him the beſt belief.

Some Courtiers have their pilfrings, which they call
Their *Fees* or *Vails*, whereby when dues are ſmall,
And, their expences large, they ſoon grow great,
And keep their Maſter alſo in their Debt,
Whoſe *Royal name* is uſed to conceal
Their frequent robbing of the Common weal.

Some ſteal into Eſtates by their unjuſt
Abuſe, by whom they have been put in truſt;
And men ſo frequently this way miſdo,
That ſuch are counted *honeſt Livers* too.

Some rob the Church (and this too is no news)
By keeping from her Labourers their dues,
And by aſſuming as their own Eſtate
What Piety to God did conſecrate

Some

Some Church-men rob the Layty by taking
That Calling on them without conſcience making
Of thoſe performances, for which God gave
The portions and the places which they have;
And doubtleſs, for the ſins of ſuch as they
The Churches heritage is took away.
Some by Authority or quirks of *Law*
Raiſe projects from their neighbours to withdraw
Their livelihood: Some others do no leſs
By outward ſhews of ſtrict Religiouſneſs,
Or *cloked honeſty*, the latter ſort
Make means to Couſin by their *good Report*.
Some wantons, (guilty of no petty wrong)
Steal *Hearts*, which unto others do belong.
Some ſteal both *Goods* and *Perſons*. Thus do they
Who take the heirs of mens Eſtates away
Againſt their Wills; And when this theft's begun,
Moſt commonly both parties are undone.
Some ſteal the wit of others. And an Aſs
To be a witty Creature, thus may paſs.
Some ſteal rewards and praiſes which are due
To other men; and theſe are not a few.
Some ſteal preferments, I could tell you how,
But will not, leſt indanger'd I may grow
By babling of it; or leſt other ſome
May by that means to wealth and greatneſs come,
Who do as yet retain their honeſties,
Becauſe they have not learn'd ſuch tricks to riſe.

Some ſteal mens good opinions, by concealing
Their own enormities, and by revealing
Their Neighbours errors, with ſuch ſhews of *Ruth*
As if they were all Charity and Truth.

Shun all ſuch thieviſh Paths, for he that follows
Theſe Tracts, may peradventure ſcape the Gallows,
But ſhall not ſcape unpuniſh'd, though God may
Defer his wages till a longer day.

As thoſe are not excus'd; So ſhall not he
From our Infringement of this Law be free,
Who nouriſheth a *cauſe* of this offence
By Idleneſs, by Prodigal expence,
By vicious gaming, by regardleſneſs
To husband wiſely, what he doth poſſeſs
By keeping to himſelf what was beſtown
As well for others uſes, as his own;
Or by withdrawing (through deceit or might)
The hirelings wages or the poor-mans right
Whereby thoſe may be driven to ſupply
By ſtealth or fraud, their griping poverty.

More ſuch occaſions, he himſelf may find
Who doth examine with a ſingle mind
His private practices, and how the end
Of one thing on another doth depend.

Oh *Lord* vouchſafe me grace to be content
" With whatſoever thou to me haſt lent
" As long as life on me ſhall be beſtown,
" Let me be fed and cloathed with my own,

" And

" And, not with that which being none of mine
" May make my Neighbour want, or elſe repine;
" If by a wilful or unwitting wrong
" I have detained ought which doth belong
" Unto my Neighbour, Give me means and will
" By reſtitution for my doing ill
" To make amends, or elſe do thou repay them
" The dues which I unwillingly delay them.
" Forgive thou alſo my unrighteouſneſs,
" That it corrupt not that which I poſſeſs,
" Or marr my thrift; and for the time to come
" So wary keep me of departing from
" This *Law*, that I may ſtill in heart and hand
" Continue faithful unto this *Command*

Amen.

Who can hope for *Justice* where
Magistrates false witness bear?
Or, secure in falsehood be,
When great Princes scape not free?
She who *Naboth*'s death contriv'd
Was in Wrath of life depriv'd,
And her flesh by Dogs was torn
Though a *Queen* and Princely born,
That all others heed may take
How this Precept they do break.

Command. IX.

In any case no witness bear,
Of things which false or doubtful are.

WEre this Edict omitted, who could say,
He should enjoy his life or Goods a day?
If nigh his habitation chance to dwell,
Such Neighbours as the wicked *Jesabel*,
(And her curst Instruments:) whose downfall, here
Is typifi'd, that such may stand in fear.
Where could we be secure from perjur'd men,
Unless *God* sent forth Vengeance now and then,
To find out those who secretly contrive
How, others of their portions to deprive,
Since, very often this offence hath none
Who can behold it, but, that *God* alone?
Or, by what means might they be kept in awe,
Whose greatness makes them careless of this Law?
How safe seem'd *Jesabel*, by being great?
And, yet, how boldly did the *Prophet* threat
Succeeding *Vengeance*? and though she were high,
How low upon a suddain did she lie?

That

That high and low, might view her curſed plight
And more in truthful honeſty delight.
Moſt know, that, of this *Law* they breakers are
Who bear falſe witneſs, at the Judgment Bar,
And very many are not without fear,
In ſuch ungodly actions to appear,
But, few do ſeem, aright to underſtand,
Their other breaches of this Ninth Command,
To *lie*, accounted is a fault ſo ſmall,
That many feel no ſence thereof at all,
But, make a Play-game of it: yea and ſome
Such Patrons of that *Evil* are become,
That they allow, and juſtifie the ſame
As Praiſes rather meriting than blame.
But, this will prove though held a petty ſin
The *Serpents* head, that brings his body in,
And, an *officious lying*, may in time
Ingage us to commit a greater Crime;
However he that an *untruth* ſhall ſpeak,
Or Truth (if to deceive) this Law doth break.
To praiſe is commendable; yet thereby
When we of others better teſtify
Than they deſerve; true vertue we deride,
And ſinners in their ſins are juſtifi'd,
Unleſs it be (by ſuch a modeſt praiſe,
As flows from hope, our Friend affects the ways
Which yet he walks not) that our praiſe may be
A Gale to ripen what we blooming ſee:

For

For this is neither purpos'd to deceive
The *Hearer*; nor advantages to weave
For him that ſpeaks it: but a wiſe intention
To cheriſh budding Virtue by prevention;
But, he that flatters doth pollute his mouth,
And is a falſifier of the *Truth*.

The Paraſite, who ſhames not to uphold,
Whatever by his Patron ſhall be told,
Or, ſeeks by Jeering to diſcountenance,
A ſimple Truth; and falſhood to advance,
Againſt this holy Precept ſo offends
That puniſhment his Guiltineſs attends,
Yea, they who get acceſs to great mens Tables,
By coming furniſhed with *News* and *Fables*,
Are thereby often guilty of this ſin,
Which by this Law hath countermanded bin.

When we dare venture to reiterate,
Thoſe Rumors which the common people prate,
On meer ſurmiſes; we are acceſſary
To many ſlanders: We make Truth miſcarry,
And bear falſe witneſs to the wrong of many,
When we ſuſpect not that we wronged any,
Nor can we ſatisfie for theſe offences,
Which then may follow, if our Sov'raign Princes,
Or there affairs of ſtate, ſhall wrong ſuſtain
By ſuch falſe tales as we receive or fain.
When out of levity Reports we make
Of others frailties; or occaſions take

To

To mention Jestingly, what may disgrace
The person either absent or in place,
Without just motives (or content shall grow)
To hide what *Love* and *Equity* should show
We in the main, or in some circumstance
False Testimonies; may thereby advance.
But, he that uttereth slanders in despight,
Or justifies the thing that is not right,
Or judgeth rashly in anothers Cause,
Or any needful witnesses withdraws,
Or (by concealing what for truth he knows)
Betrayeth *Innocency* to her Foes;
Or, hears another injur'd in his Fame,
With Silence when he may prevent the same;
Or unto any one occasion gives
Whereby, he falshood, for the truth believes:
Ev'n every such a one false witness bears,
What Cloak of Honesty so'ere he wears?
Nor are they guiltless, who avoid not that,
Whereby occasions rise to perpetrate
Against this *Law*. As Bribery, *Respect*
Or disrespect of persons, which infect
The soundest minds, and bring them by degrees,
Their innocent Integrity to leese.
Yea, he who so loves Bribes, though he were wise,
They will make deaf his ears, hood-wink his eyes;
And so corrupt his heart, that he shall know
No Truth, except some profit thence do flow;

Nor,

Nor, any falſhood fear to entertain,
Whereby he may aſſured be of gain.
And, leſt by ſome thoſe men be judged free
From this offence (if any ſuch there be)
Who by *Falſe Miracles*, falſe *Revelations*,
Falſe *Dreams*, falſe *Viſions*, falſe *Interpretations*
Of *Holy Scripture* ; or by ſuch like patchings
Of Carnal wiſdom, and of Sathan's hatchings
Affirm that thing for truth which is a *Lye*;
Know that theſe *Juglers* in degree as high
As he that's worſt; prove guilty of this Sin
Which by this *Precept*, hath forbidden bin.
For though our Doctrines be not ſo unſound,
But that ſome truths among them ſhall be found,
Though cloath'd in Lamb-skins we do ſeem to go,
Though for a blameleſs life we famous grow;
Though in our formal Zeal ſurpaſs we ſhall
The *Phariſees*, and ev'ry Prieſt of *Baal*;
Tho' oft we faſt ; tho' loud we pray and long;
Tho' we ſeem'd wrong'd, and patient of the wrong ;
Tho' we affect the Crown of Martyrdome,
And dye as if we death had overcome.
Yea, tho' we ſeem as Angels, who from heav'n
Had Power, and Knowledge, and Commiſſions giv'n;
Yet, if our Zeal, our outward Piety,
Our Knowledge, our affected Conſtancy,
Our ſuff'rings, and the Truths which we have ſaid
Were that the God of Truth might be betray'd
And

And falſhood favour'd ; We offenders are,
Againſt this precept, we falſe witneſs bear.
And all our Godly ſhews, are fruits of evil
Deluſions and Impoſtures of the *Devil.*

Lord ſanctify my heart, and keep my *tongue,*
That, it may neither do my neighbour wrong,
Nor prattle thoſe Untruths, which may oppoſe
The *Verities*, thy *Spirit* ſhall diſcloſe ;
But, grant that I who ſee how theſe offend
May find out mine own *Errors* and amend;
Yea, Lord ſo teach me and be ſo my Guide,
That, faithful to this *Law* I may abide.

Amen.

Command.

When in us this *Vice* begins,
Crowns we pawn for crooked pins;
And by coveting of more
Forfeit what we had before.
Blockish *Ahab* therefore mind
Who by fooling in this kind
Life and Kingdom (to his cost).
For a *Kitchen-garden* lost;
And his fall is on Record
That his fault might be abhorr'd.

Command.

Command. X.

Anothers right desire not,
But be contented with thy Lot.

THou who to covet deem'ſt it no great crime,
Conſider well, what wickedneſs in time
Ariſes thence, what danger and what ſhame
Unleſs thou timely ſhall repent the ſame
This folly, and the ſequel of it view
In *Ahab*, and his guiltineſs eſchew
By heeding of this *Law*, whereon depend
All *Duties*, which the former *Laws* intend,
And which to us a Duty hath expreſt
More hard to be obſerv'd than all the reſt.
A power we have receiv'd to bend the knee,
To take, to give, to ſpeak, to hear, to ſee,
And execute thoſe Actions which may give
Moſt lookers on, occaſions to believe
That all God's other *Laws* we do fulfil,
In ſome degree according to his Will.
When we are falſe at heart, and keep not on
With ſuch uprightneſs, as we ſhould have done;
And,

And were this Law left out, ſome perſons might
Perſwade themſelves that they were moſt upright.
But by this Precept we are taught to ſee
How foul the inſides of our Veſſels be.
This findeth out, and ſmiteth every ſin
Ev'n on the head, and where the Roots begin,
By checking of that Luſt which unexpreſt
In outward acts lies lurking in the breaſt:
For 'tis the Curſed Root, whence every thing
Which may be termed *Evil*, firſt doth ſpring;
And if it be ſubdued e're fulfill'd
Within his Egg a Cocatrice is kill'd.
This Law in Soveraignty aſſumeth more
Than all the Precepts mentioned before;
For it injoins to keep within command
My luſtful heart, which is not in my hand;
And, whoſe deſires, will offer, come and go
In ſpight of all that I can think or do.
Within my fleſh and blood a Law ſtill dwells
Which naturally againſt this Law Rebels,
And ſo rebels, that though my hands were clear,
My heart would foul and vitious oft appear
Unleſs a purging Medicine ſhe acquires
To purify her thoughts and her deſires.
Yea, though *Man* could not, and *God* would not ſee
The ſecret wickedneſs that is in me,
This *Law*, would never let me quiet bide
Till of my Guilt I ſhould be purifi'd;

For every hidden luſt it open lays,
And ſtill ſo ſhows me mine own wicked ways,
That when by others I am righteous thought,
It frights my Soul, and tells me I am naught.
At firſt, into diſpair it almoſt threw me,
But God's good Spirit pleaſed was to ſhew me,
That, what my power extended not unto
His *Grace* would ſo enable me to do,
As that it ſhould ſuffice if I aſſaid
To join my good endeavours to his aid.
Then I began to ſee, this Law did wound,
Not to deſtroy, but, that I might be ſound,
And that it is a needful Probe whereby
We may aright the curing Salve apply.
It ſhew'd me mine own frailty, that it might
Unto another make me take my flight.
And by inſtructing me to know my ſin
Hath taught me where amendment ſhould begin;
For when the Heart hath learned to obey,
The Members will the ſooner find the way.
Though our Deſires, from evil are not free,
To us their Guilt imputed ſhall not be
If we reſiſt them: And although they wound,
We ſhall at laſt with Victory be crown'd.
Keep well this *Law*, and all the *Precepts* here
A Thouſand times more pleaſing will appear.
Guard well thy heart, and then this Precept will
Be found a Precept eaſie to fulfil.

Break

Break this, and thou haſt broken down the ſluce
To Flouds, which thy deſtruction will produce.
The total ſum of what this Law requires,
Is firſt, that we confeſs our own deſires,
To be corrupt : For purity begins
To enter by confeſſion of our ſins.
Next, let us force our Longings to obey
The former Sacred Precepts what we may,
Becauſe, the failing in one Duty, ſtill
Lets in another luſting after *Ill.*
And, Laſtly let us alway be content
With what the Grace of God to us hath lent.
For, none will keep *Law* moral, or divine,
Who much at his Condition doth repine.
How can they love their God to whom he ſeems
To bar them what their appetite eſteems
Without regard their welfare to provide
(As many think) whoſe wiſhes are deny'd ?
How can he love his Neighbour who doth crave
Their Heritage, their wives or goods to have ?
And what Commandement will he reſpect
Who neither God nor Neighbour doth affect ?
Contrarywiſe him who Contentment hath,
Naught urgeth to purſue a lawleſs path ;
For, to what end ſhould he who doth poſſeſs
That precious *Jem*, embrace a wickedneſs ?
He loveth *God*, becauſe he ſurely knows
God's Power and Wiſdom, juſtly doth diſpoſe

That *portion* which will prove the beſt for him,
Although it may be bitter for a time:
And *him* he therefore ſerves, as he is able,
In every Precept of the former Table.
And while this Chriſtian mind he entertains,
He findeth Godlineſs, no little gains.

Nor will thoſe men who in their *lots* delight
Or covet or uſurp a neighbours right,
For, *he that is contented* firſt believes
That every one his *propor ſhare* receives
And not anothers; next he ſtrives to ſee
How perilous to him theſe things may be,
Which *God* withholds; and weighs with ſuch regard
How fit thoſe are which he for him prepar'd,
That reſting in his *portion* well apaid
Nor Houſe, nor Land, nor *Wife* nor Man, nor *Maid*,
Nor *Oxe*, nor *Aſs*, nor any thing that is
Another man's deſires he to be his;
But praiſeth *God*, for what to him he gave,
And thanks him too, for that which others have.

Againſt no *Law* he greatly can tranſgreſs
Who is arriv'd at this contentedneſs.
And if to get this Grace our mind we ſet,
By Gods aſſiſtance, we may compaſs it
In that degree, whereby attain we may
To what we call *perfection of the way*.
But fleſh and blood no further can aſpire
Until that Kingdom comes, which we deſire.

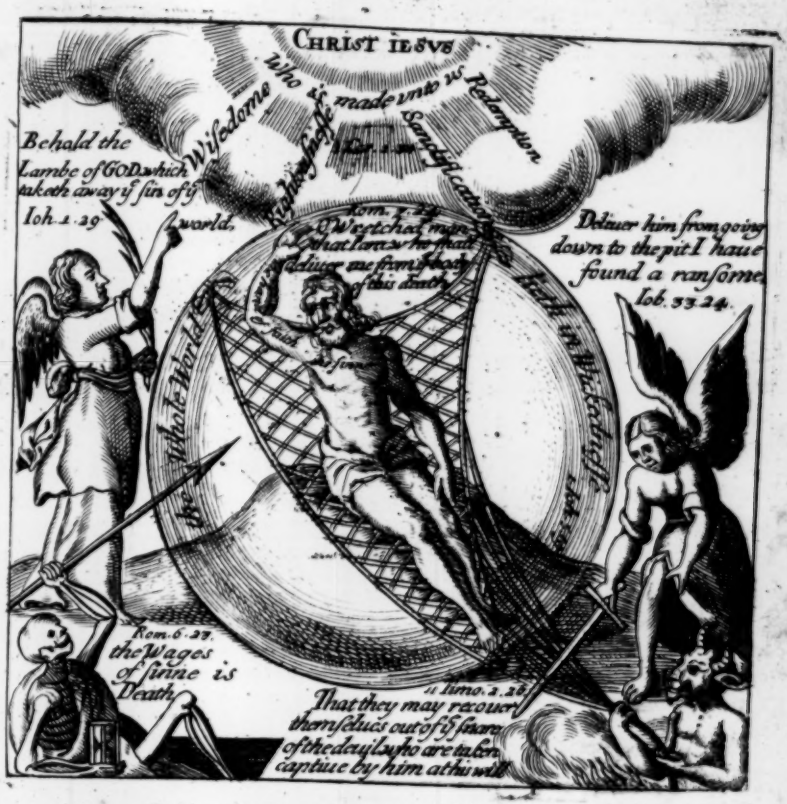
Strive

Strive what thou mayſt, affections to withdraw
According to the ſtraightneſs of this *Law*,
Thy Neighbours wife deſire not then from him
Though kind, wiſe, rich, chaſt, good & fair ſhe ſeem;
For moſt who have this way their longings gain'd,
Inſtead of Bleſſings, Curſes have obtain'd,
By coveting the goods to others due,
The beggary of many doth enſue.
And Servants gotten, by anothers wrong
Are ſeldom gainful, to ſuch Maſters long,
Becauſe by being lawleſly poſſeſt,
They either prove unfaithful, or unbleſt;
But he that with his own remains content,
Shall gain much Bliſs, and many ſins prevent.
That which doth give occaſion to tranſgreſs
Againſt this *Law*, is want of watchfulneſs,
To heed the baits which our betrayer lays
In every object and in all our ways.
The want of meditating in our thought
What inconveniences are dayly brought,
On ſuch as make no covenants with their eyes,
Nor bound theſe longings which in them ariſe.
For, ſuch as this way do their beſt endeavour,
May ſtumble, but they ſhall not fall for ever.
" *Lord*, in my ſelf, I could not find the Will,
" Much leſs the Power, Thy ſtatutes to fulfil.
" But, I now feel my heart to entertain
" A willingneſs; Oh! *be it not in vain.*

" Thy *Grace* alone renew'd this Will in me,
" And I a worker now desire to be,
" Who may, if thou enable to proceed,
" Improve my *willingness* unto the *Deed*
" Deny it not, Oh God! but from this day
" Ev'n to the latest moment of my stay,
" Vouchsafe unto me thy assisting Grace,
" That I may run a warrantable Race.
" *And keep this* Law *and all thy* Laws *entire*
" *In work, in word, and also in desire.*

Amen.

THE



Though no flesh this *Law* obey,
In it *self*; In Christ it may:
Though it frighteth us for sin;
Yet our *peace*, it ushers in:
And, in us prepareth place,
For the *saving Law* of *Grace*.
When this *Grace* hath taught to *Love*,
Hardest works will easy prove,
And that *sin* we shall abhor,
Which we doted on before.

THE Epilogue.

The Law *from* God's *meer love proceeds,*
Though ſtrict it ſeems and Terror breeds.

NOW having well obſerv'd this glorious *Law*
(A *Creature* cloath'd with Majeſty and awe.)
Methinks the *Body* of it ſeems to me,
Compos'd of ſuch eſſential parts to be,
That, he may find, who rightly from them ſhall
All as but *one*; each *one* of them as *all*;
And, that who ever breaks or keepeth *one*,
Obſerves or breaketh *all*, in what is done:
As will appear to him, who well attends
How ev'ry *Precept*, on the reſt depends.
He cannot poſſibly or love or fear
One *God* aright, who willfully doth err
In *Idol worſhippings*; in *vainly uſing*
God's holy *Name*; In holy Times abuſing;
Or, in permitting ſo perverſe a nature
As to abuſe *Himſelf*, or any *Creature*
Belonging to this God, with ſuch a mind
As may Contentment in ſuch evils find.

And

And what is of this *Law* averr'd; we may
In ev'ry other *Precept* boldly ſay.
Moreover I conceive, it cannot be
Of leſs impoſſibility, that he
Who gives the Creature ev'ry way his right,
Should in his heart his good Creator ſlight:
Or actually offend him without ſenſe
And ſorrow, for ſo hainous an offence.
He that right Conſcience makes to keep one (Law,
Of breaking all the other ſtands in awe.
He that his *Parents* honours as he ought,
Can never favour *Murther* in his thought,
Or thirſt for *Vengeance*: never will his eyes,
Or heart, or members *act Adulterys*:
No *due from any Creature will he take,*
He dares of none conceive, receive or ſpeak,
Untruths or ſlanders: *He will never crave*
(Or by a ſecret longing wiſh to have)
What may not be deſir'd; Nor ought commit
Which his profeſſion may not ill beſit,
But penitence, will ſmite him for the deed,
And in his heart a faithful ſorrow breed.
Much leſs will he grow wilfully to blame,
In Prophanation of *Gods Days*, his *Name*,
His *Worſhip*, or his *Eſſence*; For, in *one*,
Well doing, all *good Dutys* will be done,
And this which from one *Law*, is here expreſt,
May really be ſaid of all the reſt.

The

The like we may as doubtleſly averr
Of them who 'gainſt one Law perverſly err:
Begin at which you pleaſe, they ſo are chain'd,
All ſins are in the breach of *one* contain'd.
One wickedneſs contracts another ſtill,
And that another; either to fulfill
Or hide the firſt; until all guilt comes in
And wheels him round the curſed Orbe of Sin.
For, what hath he to bar him from the reſt,
Who but in *one* hath wilfully tranſgreſt?
What other ſin would he have left undone,
Which might have hindred his *beloved one*?
Or, if perpetually he do not act
All wickedneſs, and ev'ry filthy Fact?
Why is it ſo, unleſs (perchance) *becauſe*,
His finite Nature cannot break all Laws,
At once in Act; Nor his deſires extend,
To ev'ry thing wherein he might offend?
For ev'ry ſacred *Law*, is in his *Will*
(Incluſively at leaſt) infringed ſtill,
And Guiltineſs would actually appear,
If power and fit occaſions preſent were.
For, as the *Laws* fair *Body* is compos'd
Of portions qualified and diſpos'd,
In ſuch a manner that we plainly ſee,
The perfect *Eſſence*, of the *whole* to be
In ev'ry *part*; ſo, likewiſe, hath our *Sin*
An ugle *Body*, and each Limb therein

Containeth

Containeth (whether it be great or ſmall)
Eſſentially, the perfect *Guilt* of all,
And, by this Body, *Death* a means hath found
To give to all *Mankind* a mortal wound.
But, prais'd be God, his *Grace* provided hath
A *Light*, a *Guard*, an *Armour*, and a *Path*
By which we may be quite delivered from
The *Body* of this *Death*; and alſo come
To walk the way of *life*, which elſe had bin
For ever barr'd againſt us by our ſin.
The *Lamb* of *God* by whom we do poſſeſs
Redemption, *Wiſdom*, *Juſtice*, *Holineſs*,
With ev'ry matchleſs token of his Love;
The Guilt of that tranſgreſſion doth remove,
Which woundeth firſt our *Nature*; and from him,
We have a cure for ev'ry actual Crime.
He, hath fulfilled what we could not *keep*:
He, gives us power to walk, who could not creep:
He, paid the price of that which we had bought:
He, got our *Pardon* e're the ſame we ſought:
He, bore the ſtripes for us which we did merit:
He, purchas'd Crowns that we might them inherit:
Our Fears he doth prevent; our loſs reſtore,
And (to the true Believers) tendreth more
Than *Adam* loſt. Yea, he doth freely give
To ev'ry Soul a power which may believe
And perſevere, if well he ſhall employ,
The *Talents* and the *Grace* he doth enjoy.

And

And with a mind in all *Temptations* meek,
This power in *Christ*, not in her self doth seek.
Ev'n they that perish, till they do contemn
God's profer'd Love: potentially in them
Retain this power by God's Free grace, until
Their Flesh seduc'd, like *Eve*, doth move their *Will*,
Like *Adam*, to consent and then to Act
A wickedness, and to approve the Fact
Against their Conscience: For then God departs
From their polluted and rebellious Hearts;
And back returneth not until from thence,
That Guilt be washed by true penitence,
The means whereof he also must bestow,
Or else into obdurateness they grow.
Affirm we may not, that *God* will not come
To any (whom he so departeth from,)
Twice, thrice, or oftner: For we cannot know
How far the limits of his *Mercys* go;
Nor by what measure, or by what degree
Of wilfulness, he so displeas'd shall be.
As to forsake for ever, since he may
Shew mercy where he pleaseth while the day
Of life-time lasteth there is hope of *Grace*
For every sinful Soul of *Adams* race.
Just *Job* confesseth that *God* oft assays } *Job*
To draw the sinner from delicious ways } 33. 14.
The raising up of *Lazarus* from death,
When he had four days yeilded up his breath,
Inferreth

Inferreth alſo that ſome few obtain
God's mercy who had dead and ſtinking lain
In their tranſgreſſions; till there was no place
For help by outward means, or common grace.
But this his mercy is the higheſt pitch,
And if a God who is in mercy rich
Vouchſafe it any where, he doth afford
Much more than he hath promis'd in his word;
For, though he may confer it when he pleaſe,
Yet, to have left ſuch *promiſes* as theſe
Had better'd none; but made thoſe worſe, by far
Who, for the Grace obtained, thankleſs are.
" Oh who enough can praiſe thy matchleſs Love
" Moſt gracious God! Who pleaſeſt from above
" To look upon the Vaſſals here below
" Our *Nature*, and diſtempers tempring ſo;
" And ſo providing that the bleſſing loſt
" Is purchas'd for us, at anothers coſt,
And may by every Soul enjoyed be
Who ſhall accept the means ordain'd by thee.
Though as did once the Jews ſome Chriſtians
As if the Childrens teeth were ſet on edge (grudge
By what their Fathers eat and doubtful grow
(Although thou makeſt Oath, it is not ſo)
That moſt of thoſe, which are or which have bin
Since *time* began, ſhall die in *Adam*'s ſin;
And are in him rejected without place
Or means of hope of truly ſaving Grace;

Yea,

Yea, though this be an error whereby ſuch
As err that way have urg'd thy Juſtice much;
Yet we who fear and truſt thee (and to whom
The knowledge of thy ſecrets therefore come)
Remember well (and therefore heed have took)
That *Thou*, the general Covenant being broke)
Which firſt was made in *Adam*) pleas'd haſt bin
To tell us of a *new one*, ſince brought in,
And made with all men ſo particularly
That no man for anothers Crime can die:
A Covenant in *Chriſt* from whom both Will
And Power we have receiv'd to fulfil
So much as ſhall to thee be acceptable,
If we endeavour, as thou doſt enable:
And whereas, when this knowledge we did want,
We dreamed that thy *New made Covenant*
Concern'd but few, we doubtleſs did aver
A Doctrine which from Truth did widely err;
For that which we did ignorantly call
A Covenant, is no ſuch thing at all:
Becauſe we then ſuppoſed nothing *done*,
Nor ought believ'd, but on one ſide alone.
A Covenant (as men of Judgment know)
Is that which is contracted betwixt two;
But, thou by that which ſome of us do ſay
Doſt all thy ſelf; and giv'ſt nor power nor way
To Act or *will* what abſolutely can
Be ſaid to be the Act or Will of *Man*.

We

We ſtand for nothing thou alone believ'ſt,
Thou acteſt all thou giveſt and receiveſt;
Yea, if we this aſſertion muſt allow
None truly worketh good or ill but thou;
Man's but a ſufferer, whatſoe're he does,
He doth becauſe he can nor will nor choſe.
Lord let us know the better, and ſo know
What powers and faculties thou doeſt beſtow
On us, to fear and ſerve thee, that we might
In work, and word, and thought ſtill do thee right;
For, thou ſo equally haſt all things done,
And ſhew'ſt ſuch mercy unto every one,
That ev'n by thoſe who ſhall thy wrath abide,
In every thing thou ſhalt be juſtifi'd,
And none ſhall truly ſay, when call'd they are
Before thy Throne of Judgment to appear,
That thou haſt more exacted any way
From any man, than he had power to pay,
Till by forſaking thee he forfeit made
Of that enabling Grace, which once he had.
This Law of thine which an appearance hath
Of Terror, of Severity and Wrath
To thoſe dull *naturaliſts*, who have not weighed
How by the *Law* of *Grace* it is allay'd;
Even this fear'd *Law* when firſt the ſame was made,
No other end but *Man*'s well being had;
Nor hath as yet, except it be to thoſe
Who ſleight thy kindneſs, and believe thy foes.

The

The former Table, which we weakly fain
(Doth only to thy glory appertain)
Concerneth in the points of highest nature,
The Welfare and the glory of thy Creature.
To thee what is it, whether we adore
Thee for our *God*, or none, or twenty more?
Thine Honour was at full e're we were made,
And would be so though we no being had.
'Tis our Advantage that thou let's us know
To whom in our necessities to go,
And leav'st us not as when we *Gentiles* were,
To wander all our life-times out in fear,
In Darkness and in Error ; yet to find
Nor ease of Body neither peace of mind.
'Tis our advantage that we may be bold
To scorn those Bugbears, which in times of old
Men trembled at ; and that the power and fame
Of what was nothing, but an empty *Name*
Enslav'd us not to come with vows and praise
To worship it, as in our *Heathen daies*,
Which benefit we by this *Law* obtain'd,
And which without this Law we have not gain'd.
'Tis our avail that such a God we have
Who lets us know that he hath power to save,
And, that when we our selves to him apply,
We need not fear a *Rival Deity*
Will angry grow ; and do us in despight
A greater *Wrong*, than thou hast power to right.

Or,

Or, that a Jealous *Juno* can make void
The hopes which in thy *Love* we have enjoy'd.
It is our gain to honour thee alone,
And that we need not now to *Cyprus* run
To worſhip *Venus* ; then to ſeek *Apollo*
At *Delphos* ; and from thence a courſe to follow
As far as famous *Epheſus* to ſee
If great *Diana* in her Temple be :
And thence again to poſt, in hope to meet
With *Jove* inſhrined in the Iſle of *Creet*.
Our Times and Subſtance waſting to receive
That from them, which they had not power to give.
What were it unto thee; (but that our peace
Thou loveſt) if we dayly ſhall increaſe
Our vain will-worſhippings, till we deviſe
As many Superſtitious Fopperies
As we have ſenſleſs Dreams ? Or if our daies
We ſpend on Idols, forging Puppet plays,
And falſe Ideas, till all truth be loſt ?
And then, (which is effected now almoſt) (tions
Fight, brawl, and preach, to make up Sects and Fac-
To help maintain the Whimſies and Diſtractions
Which fool us, till we find ſome *Chrotchets* new
Unknown to Chriſtian, Heathen, Turk, and Jew ?
Moreover, (but, that our own harm it were)
To know no power whereof we ſtood in fear,
And were it not a merciful prevention
Of miſeries, of miſchiefs, and contention

Which else would rage among us if we had
No name, in which with Reverence might be made
Vows, Oaths, and Protestations ; Or if we
Should not believe a *Will* and *Power* in thee
To heed and punish it, when wrong were done ;
What benefit to *thee*, ensu'd thereon,
For which thou shouldst vouchsafe to make a *Law*
To keep the damn'd For-swearers hearts in awe ?
What suff'rest thou, when mad Blasphemers rave
Against thy holy *Name*, that thou need'st have
A Law to curb them ? Or, what have they done
More than those Dogs, which bark against the *Moon*
If they themselves, or, others of their kind
No damage by those Blasphemies did find ?
And but, that sweetly provident thou art
Ev'n for the meanest and least worthy part
Of all thy *Creatures* ; what was that daies rest
To thee, which thou ordain'st for Man and Beast?
Their pain or ease, Thy Rest augmented not,
Nor, profit by the *Sabbaths* hast thou got ;
Or, by the *Festivals* ordain'd by thee,
For, they, not thine, but mans advantage be.
Our Essence being of a double Nature,
And, thou best knowing what best fits the Creature,
Requirest all men so their *time* to use,
That *Soul* and *Body*, may receive their dues
But, what misfalls to thee if any spends
His Times in vain or to preposterous ends ?

Some

Some of us peradventure fancy may,
That thou haſt honour by the *Sabbath day*,
And that it adds to thy contentment then,
To hear and ſee great multitudes of men
Aſſemblies make, to invocate thy Name,
And in their ſongs to magnifie the ſame.
Indeed this is our Duty, and when this
Upon thy days by ſome performed is:
Thou tak'ſt it as a honour done to thee;
That in ſuch Dutys, we might ſerious be,
Yet, ſtill the benefit is all our own.
Thy praiſe is neither more nor farther blown,
To thy avail, nor doth our holineſs
Conduce to ought, but our own happineſs.
The days on which we memorize thy Graces;
And meet together in thy holy places,
Are much for our avail; for then and there
Thou teacheſt us, our Croſſes how to bear;
What to believe and hope there we may learn
How we 'twixt *Good* and *Evil* may diſcern,
How Truth from curſed Error we may know,
What Path to ſhun or take, what work to do,
And how and whom to love (which is the Sum
And height of all whereto on Earth we come)
Which manifeſts that only for our ſake,
It pleaſed thee ſome days of Reſt to make.
Sure ev'ry mean capacity is able
To underſtand, that in the ſecond Table,

Mans welfare is immediately intended,
And that therefore, thoſe Laws be recommended
To univerſal practice; ſo to ſtay
Our minds from running out another way.
For if our lives ambitiouſly we ſpend
In brawls for honour: If we ſet an end
To all our kind by Murthers: If we pleaſe
To plague our ſelves with ev'ry foul diſeaſe,
And ev'ry grief of Heart, which will ariſe
From *Fornications* and *Adulterys*:
If all our Labours ſhould be made a prey
To Thieves, till want had worn us quite away;
If we ſhould plague each other by our Lies,
By ſlanders or in humane Perjurys;
Or, if our hearts upon the Rack were ſet
By luſting after what we could not get,
Theſe madneſſes our miſchiefs only be,
But neither harm nor diſcontent to thee;
Except in this reſpect, that having took
Our *Nature* thy Compaſſion cannot brook,
To ſee thy Members injur'd by the Sin,
Which lawleſs people are delighted in?
Thou haſt affirm'd; (the better to apply
Thy workings to our mean Capacity)
That all things for thy Glory thou haſt wrought,
And, yet it is not therefore to be thought
Thou wanteſt Glory, and didſt work for more,
Or, that it gain'd ought wanting heretofore.
Nor

Nor may we think a power ſo truly wiſe,
Should work for that which we are bid deſpiſe.
But rather that thou honour doſt expect
To be to thee aſcrib'd as an effect,
Of fruitfulneſs belonging to the Natures,
And undeſpis'd condition of thy Creature,
Yea, I believe unfainedly oh God,
By what I from thy ſelf have underſtood,
Thou wrought'ſt for *Love*. Not meerly to attain
Thy Creatures love, for that had been as vain:
Becauſe indeed, as little need thou haſt
Of their imperfect love, as of the blaſt
Of their weak praiſe. Oh Lord thy love it was
Thy *Love eſſential* which did bring to paſs,
The works thou mad'ſt; That bleſſed love of thine
Which is thy *Self* (Oh Eſſence moſt *Divine*)
For, being *All*, and all at full poſſeſſing
In thy *Self-being*, thou conceivd'ſt a bleſſing
To be conferr'd on others: not to add
Ought to that *Bleſſedneſs*, thy Eſſence had.
Thy wiſedom infinite, a paſſage found
(By thy eternal *Power*, which hath no bound)
Diſtinct, and finite Natures forth to bring
(without impairing or deminiſhing
Thy perfect *Eſſence*) which of thy *perfection*
Should give ſome Demonſtration, by reflection.
Among the reſt one Creature thou did'ſt name,
Compos'd of all, which th' *univerſal Frame*

Therein contained; And the ſame did'ſt make
Not only ſo, as that it might partake
Of all Created things, and alſo be
A certain Medium 'twixt them and thee,
But, which is to the honour of it more,
Thine *Image* in it ſelf it likewiſe bore,
And had a poſſibility to be,
United (undiviſibly) to thee.
A *Species* of this *Creature*, Lord I am,
And, for what end created we became
As I conceive it, here, I mean to tell
Oh teach me better, If I ſay not well,
Thou being *Love* it ſelf, and therefore kind,
It was thy gracious and eternal mind,
Mankind a Sharer in thy bliſs to make
And grant him Licenſe alſo to partake
That Glory which thou didſt enjoy alone,
Before all other *Beings* were begun,
And this great favour Lord thou pleaſed wert,
(As well became thy *Wiſdom*) to impart
By *Means*, *Degrees*, and on the ſame condition
Through which we beſt might gain the beſt fruition
Of what was purpoſed; and come to be
United (as I ſaid before) to thee.
To *Adam* this great Myſtery appear'd
Till *diſobedience*, Foggs in him had rear'd
Which dull'd his *Reaſon*, and his heart declin'd
From Thee, within himſelf, this bliſs to find.
The

The Law thou gav'ſt him, was not (as is thought
By ſome of us) that proof might ſo be ſought
Of his Obedience: For thou knoweſt all
Before it is; and what ſhall ſtill befall,
Much leſs (as other ſome conceited are)
Was that Command intended as a Snare
Thoſe to entrap whom thy eternal Hate,
Had fore-decreed, Oh God! to reprobate?
Far it is from the Goodneſs of thy Nature,
To be a *God* ſo Cruel to thy Creature,
And far, far be it from thy Creatures too,
To their kind *Maker* ſo great wrong to do.
This, rather, ſeems the cauſe there could not be
A poſſibility, that *Thou* and *We*
Should make a perfect *Unity*, unleſs
Our Nature had *Eſſential Righteouſneſs*:
For, otherwiſe, thy Juſtice would abhor
That which thy Mercy did endeavour for,
And, from uniting us, become ſo far
That thine own *Attributes* would be at War.
When therefore *Man* ſeduced fail'd in that,
Which might have perfected his bleſt Eſtate,
And, that perform'd not whereby Juſtice might,
In our Advancement take a full delight,
Behold, thy powerful *Mercy* did prevent
Our total ruin by a Wonderment
Beyond the Worlds Creation, out of nought.
For, when by Sin we further off were brought,

From what thou had'ſt intended us, then by
The not obtaining of an Entity
Thy all-inventing wiſdom found a mean
Through which our Eſſence made e'rewhile un-
Should be re-purifi'd and ſo perfum'd (clean
That perſonally it might be then aſſum'd
Unto thy ſelf ; and Man thereby attain
A Happineſs not to be loſt again.
If ſome few eaſy Duties he will do
When Grace enables Nature thereunto.

And doubtleſs every Man ſhall one day know
That thou on him ſuch portions didſt beſtow
(Ev'n pers'nally) that if he be undone,
It was not *Adams*, but his fault alone.

This *Myſtery* thy goodneſs brought to paſs,
And for no other end, Oh Lord it was
But for our good ; for neither doſt thou need
Our Praiſe or Love ; nor is it for the deed
Of Love or Praiſe, or Worſhip or of ought
Which by our faculties to paſs is brought,
That thou requireſt them of us ; but that we
Should not unto our ſelves defective be
In doing our endeavours to attain
So much as lieth in our power to gain
Leſt it indamage us, and in the way
Unto our true perfections ſtops may lay.

Eſſential goodneſs hath eſſential peace
Without all diminution or increaſe,

And

And therefore he who bleſſedneſs deſires
To that above all other thing aſpires.
To love and *give due praiſe*, is better far
Than to be lov'd, or to be praiſed are
To him that hath ſubſiſtance of his own
Ev'n I my ſelf (whoſe heart is overgrown
With imperfections) love without reſpect
Of any end but meerly to affect
Thoſe whom I love, and rather would have done
Ten thouſand kindneſſes than ſought for one.
And Lord if ſuch a failing love as mine,
May reach to this ; how infinite is thine ?
And, Oh how far art thou from things ſo vain
As *loving* meerly to be *lov'd* again
By ſuch poor worms as we whoſe beſt *affection*
Is but a paſſion full of imperfection !
Indeed thou bid'ſt us love thee ; but, for what
Save to preſerve us capable of that,
Which we receive ; and that we might not miſs
The comfort which in Virtue placed is,
And of whoſe hapleſs want, he cannot chuſe
But feel the loſs whoſe conſcience doth accuſe :
Yea thou commandeſt love, that love may make
Our nature of thy nature to partake :
Without which quality there cannot be
The true Communion 'twixt us and thee,
Which is the very height of all our bliſs,
Or which indeed the Eſſence of it is.

For

For could we be of thee, Oh God! approv'd,
Or, could we of all creatures be belov'd
Tho' we no love return'd (nor had in us,
An object for the love conferred thus)
Which were impossible; we ne'retheless
Should suffer by our own unworthiness
An inward Hell, and to our selves invent,
Occasions of continual discontent,
As to those envious men, it may appear
Who causlesly injurious often are.
To those their honest neighbours whom they find
To them as friendly as they are unkind,
For outward plagues pursueth so this sin,
Nay also, so affects him still within,
And till his nature be depraved quite,
His own Injustice will his heart affright.
Yea they whose Crimes are pardon'd are not free
From suff'rings though they well assured be,
That neither *God* nor *Man* will blame them for,
The passed Frailties, which they do abhor.
For then our hearts will grieve do what we can,
If they have injur'd either *God* or *Man*.
And then more favour is vouchsaf'd to them,
The more themselves they censure and condemn.
Therefore, although I can forgive my Friend,
Yet, I would have him wary to offend,
Lest, when he finds his error griev'd he be,
Within himself, that he hath wronged me,

And

And in his heart a torment ſuffer ſhould,
From which my love would keep him if I could.
Ev'n ſo oh Lord my God (though in degree,
More infinite than can conceived be:
And, in a manner, which I am not able
By any Figure to make demonſtrable)
In meer Good-will to *Man*, thou pleaſed art
To preach unto his ear, or to his *Heart*
Thoſe *Dutys*, which to thee from him belong,
That he, unto himſelf, may do no wrong.
Becauſe we ſeem a great eſteem to have
Of Love and Praiſe, and thereby to receive,
Content and profit; thou doſt oft propoſe
By us to be perform'd; ſuch things as thoſe,
As Dutys which are much of thee deſired,
And at our hand, for thy avail required,
But doubtleſs thou doſt only ſeem to be
Like us, that thou might'ſt make us like to thee,
And that, (if thee we love) we might be won
To do as for thy ſake what ſhould be done.
For our own Good; As Parents kind and wiſe
Have dealt with Children in their Infancies.
And whereas, Lord, it hath been ſaid by thee,
That thou wilt of thine honour Jealous be:
Thou only Jealous art, leſt our neglect
Of thee, our own perdition may effect.
Thou doſt things Honourable; and though none
Did praiſe thee for them, they ſhould ſtill be done.

Thine

Thine honour is eſſential : That we give
And which from us thou pleaſeſt to receive
Is but an accident ; which ever may,
Without thy loſs, be preſent or away.
And when thou either thanks or praiſe requireſt
To perfect us, thoſe Dutys thou deſireſt.
This we long time have ſo miſunderſtood,
As if we did conceive thou wert a God,
Affected with *Self-Love*, or Fruitleſs *Fame*,
(Although we mannerly expreſs the ſame)
Yea we have dream'd that thou this world did'ſt
And us and all things for thy Glorys ſake. (make
In ſuch a ſenſe, and for ſuch praiſes too
As we effect, when our beſt works we do.
I would we thought no worſe; or would we
What damnable abſurdities enſue, (knew
Our groundleſs Fancies ; For by them thou gain'ſt
Some fear, but little hearty love obtain'ſt.
By theſe falſe thoughts of thee, we do encreaſe
Our own ſelf Love, and all vain glorioufneſs,
Within our ſelves hence is all we intend,
Our whole endeavours for a private end,
And that a froward peeviſhneſs is own'd,
In moſt of all our actions to be found,
For who can poſſibly be juſt or wiſe,
Who to his God imputes abſurdities ?
Lord now we better know thee ; and are ſhown
Both by thy words and works what ſhould be done ;
Our

Our ſelves we yet improve not as we ought,
By what thy *Workings* and thy *Word* have taught,
But both *Self-love* and *Vanity* have ſhare,
Ev'n in our Actions that moſt pious are.
We *Counſel*, we *Relieve*, *Write*, *Preach* and *Pray*,
That *Honour*, *Gain*, or *Pleaſure* bring it may,
To our own Perſons; and would little care
How wicked and unhappy others are,
Had we our aims; and ſtill might them poſſeſs
Amid'ſt our Sins and their unhappineſs,
Ev'n I my ſelf who love a better mind,
Do in my ſelf ſo much corruption find,
That (I confeſs) received Injuries,
More mov'd me to reprove Impieties,
Than mine own goodneſs, and that from my ſin
My beſt performances did firſt begin,
For which let pardon, Lord, vouchſafed be,
And more ſincere hereafter make thou me,
For, this may peradventure be the cauſe,
We preach thy Goſpel, and pronounce thy Laws,
And write without effect; ev'n this that our
Corruption makes the means, to want the power
It might have had; Elſe 'tis becauſe we hide
Thy Love, and have that ſaving Grace deny'd,
Which thou to all extendeſt; and which none
Shall want, who ſtriveth to lay hold thereon.
To help amend theſe faults now I have ſaid,
What, I believe thy Spirit hath convey'd

Into

Into my heart: If I have err'd in ought
Let me, oh Lord, by thee be better taught
If truth I ſpeak, let other men from hence
Partakers be, of my Intelligence,
Make me and them thy love ſo fully view,
That we in our affections may be true,
And give us Grace the truth of them to ſhow
In doing well, the Duties which we owe.

Amen.

A Metrical Paraphrase Upon the CREED.

SInce it befits, that I account ſhould give
What way unto Salvation I believe;
Of my profeſſion here the ſum I gather.
Firſt, I confeſs a Faith in God the Father:
In God, who (without Helper or Partaker)
Was of himſelf the Worlds Almighty Maker,
And firſt gave Time his being: who gave birth
To all the Creatures, both of Heaven and Earth.
Our everlaſting welfare doth conſiſt
In his great mercies, and in Jeſus Chriſt;

(The

(The ſecond perſon of that Three in one)
The Father's equal, and his only Son ;
That ever-bleſſed, and incarnate Word,
Which our Redeemer is, our life, Our Lord
For when by Sathans guile we were deceived,
Chriſt was that means of help, which was conceived ;
Yea, (when we were in danger to be loſt)
Conceived for us, by the Holy Ghoſt.
And that we might not ever be forlorn,
For our eternal ſafety he was Born :
Born as a Man (that Man might not miſcarry)
Even of the ſubſtance of the Virgin Mary,
And loe, a greater mercy, and a wonder ;
He that can make All ſuffer, ſuffered under
The Jewiſh ſpite (which all the world revile at)
And Cruel tyrannies of Pontius Pilate.
In him do I believe, who was envied,
Who with extreameſt hate was Crucified :
Who being life it ſelf (to make aſſured
Our ſouls of ſafety) was both dead, and buried :
And that no ſervile fear in us might dwell,
To conquer, He deſcended into Hell :
Where no infernal Power had power to lay
Command upon him ; but on the third day

The

The force of Death and Hell he did constrain,
And so in Triumph, He arose again.
Yea, the Almighty power advanc'd his head,
Aswel above all things, as from the dead.
Then, that from thence gifts might o men be given,
With glory, He ascended into Heaven:
Where, that supream and everlasting throne,
Which was prepar'd, he clim'd; and sitteth on
That blessed seat, where he shall make abode
To plead for us, at the right han of God
And no where should he be entroned rather;
Than there: for he is God, as s the Father
And therefore, with an equal love delight I
To praise and serve them both, as one Almighty:
Yet in their office there's a difference.
And I believe, that Jesus Christ, from thence,
Shall in the great and univer al doom,
Return, and that with Angels He shall come,
To question such as at his Empire grudge;
Even those who have presumed him to judge
And that black day shall be so Catholick,
As I believe not only that the quick
To that assise shall all be summoned,
But, he will both adjudge them, and the dead.

Moreover, in the Godhead I conceive
Another Person in whom I believe:
For all my hope of blessedness were lost,
If I believ'd not in the Holy Ghost.
And though vain schismaticks through pride and folly
Contemn her power, I do believe the holy
Chast Spouse of Christ (for whom so many search
By marks uncertain) the true Catholick Church.
I do believe (God keep us in this union,)
That there shall be forever the Communion
Of Gods Elect: and that he still acquaints
His Children in the fellowship of Saints.
Though damned be Mans natural condition,
By grace in Christ I look for the remission
Of all my foul misdeeds; for there begins
Deaths end, which is the punishment of sins.
Moreover, I the Sadduces infection
Abhor, and do believe the Resurrection:
Yea, though I turn to dust, yet through God, I
Expect a glorious rising of the body,
And that, exempted from the cares here rife,
I shall enjoy perfection and the life
That is not subject unto change or wasting,
But ever-blessed, and for ever-lasting.

This

This is my Faith, which that it fail not when
It most should steed me, let God say, Amen.

To whom, that he so much vouchsafe we may,
Thus as a member of his Church, I pray.

A Metrical Paraphrase Upon the LORD'S PRAYER.

LOrd, at thy Mercy-ſeat, our ſelves we gather,
To do our duties unto thee, Our Father.
To whom all praiſe, all honour, ſhould be given:
For, thou art that great God which art in Heaven.
Thou by thy wiſdom rul'ſt the worlds whole frame,
For ever, therefore, Hallowed be thy Name.
Let never more delayes divide us from
Thy glories view, but let Thy Kingdom come.
Let thy commands oppoſed be by none,
But thy good pleaſure, and Thy will done.

And

And let our promptneſs to obey, be even
The very ſame in earth, as 'tis in heaven.
Then, for our ſelves, O Lord, we alſo pray,
Thou wouldſt be pleaſed to Give us this day,
That food of life wherewith our ſouls are fed,
Contented raiment, and our daily bread.
With needful thing do thou relieve us:
And, of thy mercy, pitty And forgive us
All our miſdeeds, in him whom thou didſt pleaſe,
To take in offering for our treſpaſſes.
And for as much, O Lord, as we believe,
Thou ſo wilt pardon us, as we forgive;
Let that love teach us, wherewith thou acquaints us,
To pardon all them, that treſpaſs againſt us.
And though ſometime thou find'ſt we have forgot
This Love, or thee, yet help, And lead us not
Through Soul or bodies want, to deſperation
Nor let abundance drive, into temptation.
See Pro. 30. 8, 9.
Let not the ſoul of any true Believer,
Fall in the time of tryal: But deliver
Yea, ſave him from the malice of the Devil,
And both in life and death keep us from evil.
Thus pray we Lord: And but of thee from whom
Can this be had! For thine is the Kingdom.

The

The world is of thy works the graven ſtory,
To thee belongs the power, and the glory.
And this thy happineſs hath ending never:
But ſhall remain for ever, and for ever.
This we confeſs; and will confeſs agen,
Till we ſhall ſay eternally, Amen.

Thou ſhalt write them upon the poſts of thy houſe, and upon thy Gates, Deut. 6. 9.

FINIS.